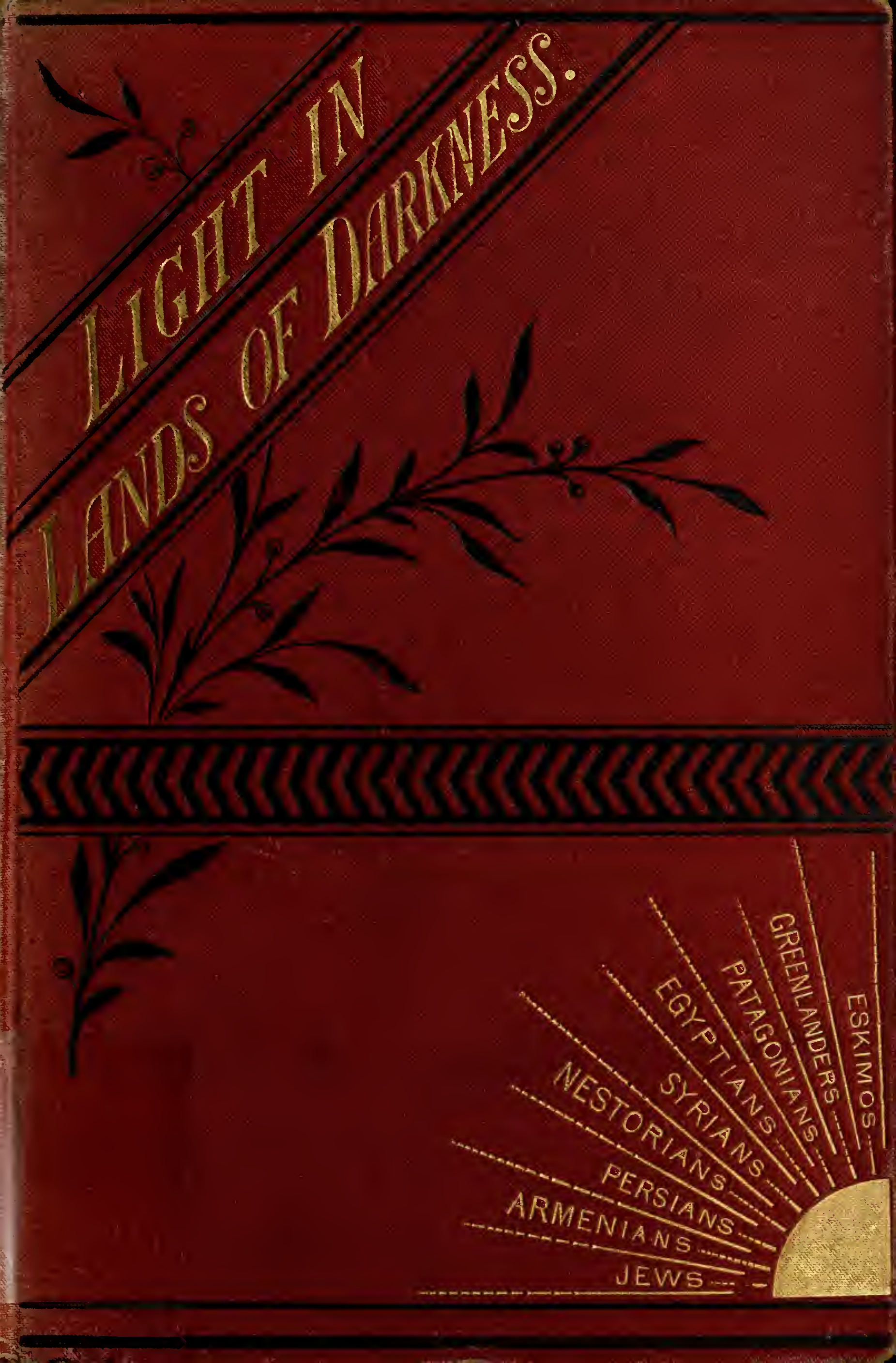
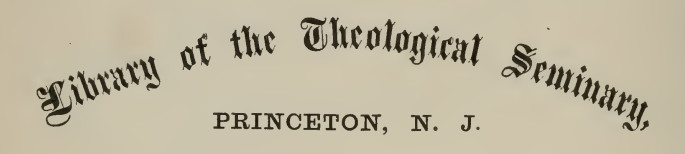
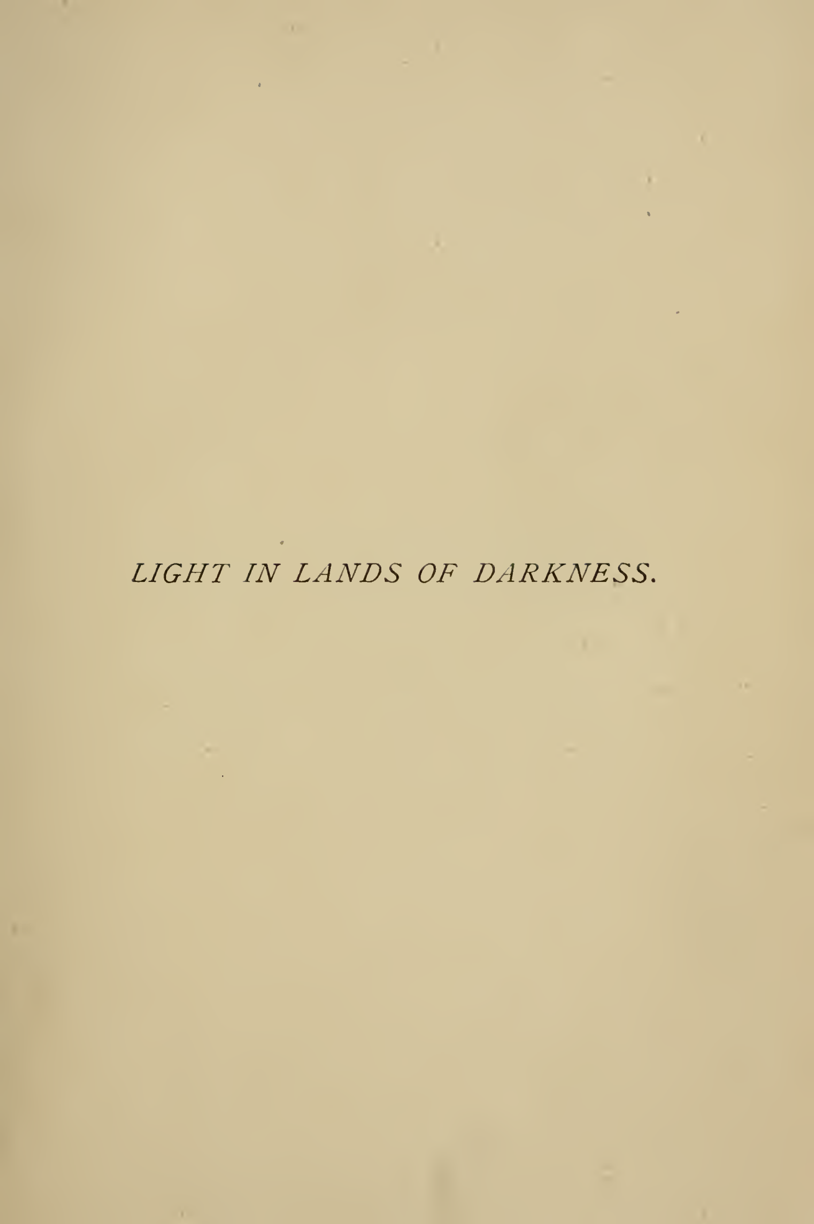

LIGHT IN
LANDS OF DARKNESS.
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GREENLANDERS
PATAGONIANS
EGYPTIANS
SYRIANS
NESTORIANS
PERSIANS
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JEWS

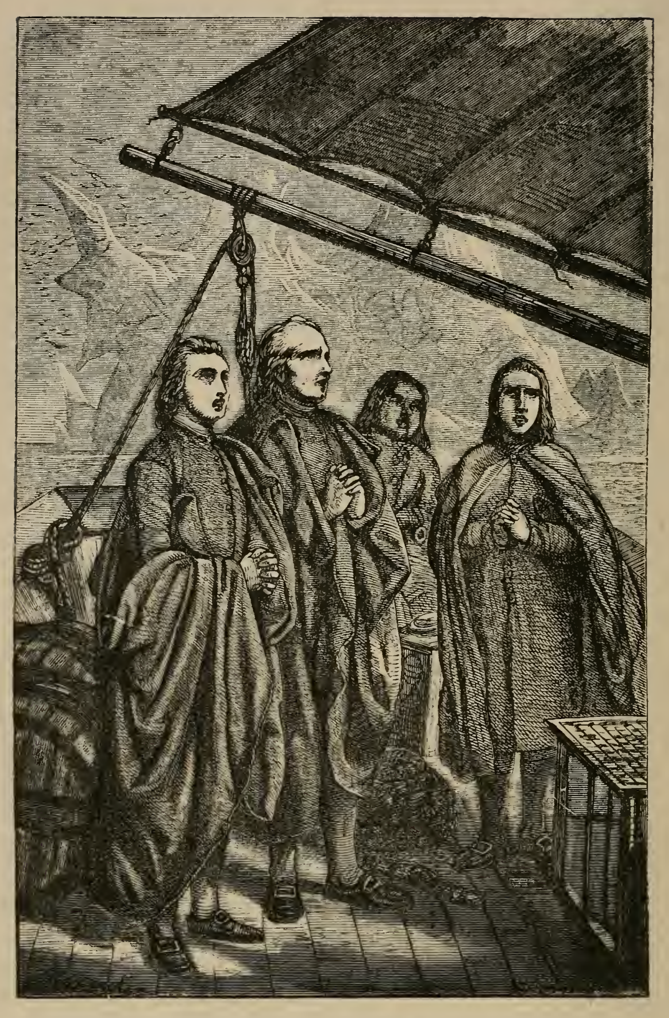






LIGHT IN LANDS OF DARKNESS.

" Oh ! Britain's favoured isle ! what honour thine,
O'er thee, in one full blaze, those glories shine ;
Loud rings thy vales along, thy coasts around,
The trumpet of the gospel's joyful sound.
To *thee* this parting message comes—'Transfuse
In every land—in every clime—the news
Of full and free salvation ; till one song
Of heavenly praise bursts from the world's vast throng.' "



MORAVIAN MISSIONARIES ON THEIR WAY TO GREENLAND.

LIGHT IN LANDS OF DARKNESS

A RECORD OF MISSIONARY LABOUR

AMONG

GREENLANDERS
ESKIMOS
PATAGONIANS, &c.
SYRIANS
ARMENIANS
NESTORIANS
PERSIANS
EGYPTIANS

AND JEWS

BY

ROBERT YOUNG

AUTHOR OF "MODERN MISSIONS: THEIR TRIALS AND TRIUMPHS"

WITH INTRODUCTION

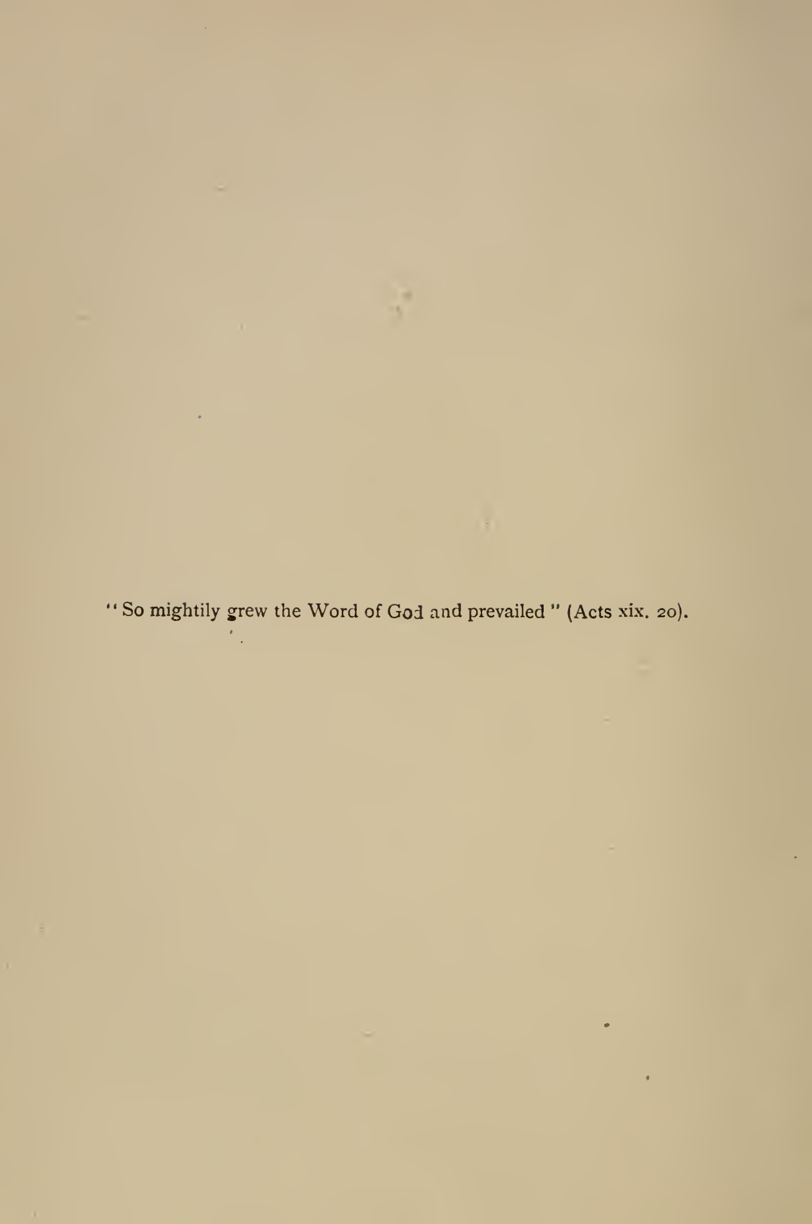
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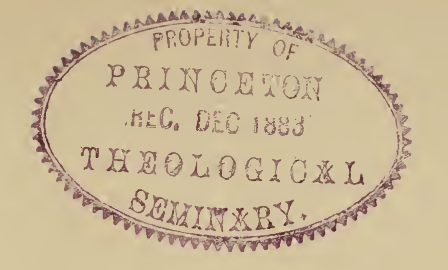
ILLUSTRATED

London

T FISHER UNWIN
26 PATERNOSTER SQUARE
1883



"So mightily grew the Word of God and prevailed" (Acts xix. 20).



PREFATORY NOTE.

THE acceptance which "Modern Missions" met with on the part of the Press, as well as of the Christian public generally, calls for the author's cordial and heartfelt acknowledgments, and encourages him to send forth the present volume. Dealing with some of the less known mission fields, he indulges the hope that the details will be found the more interesting. The field traversed is a wide one—so wide that the utmost condensation was a simple necessity. He has endeavoured, however, in each case, to find room for most of the outstanding facts. The book does not profess to be a history—still less an exhaustive history. The aim throughout has been to give prominence to the work in *earlier*, rather than in later years of the various missions.

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INTRODUCTION.

It is difficult to find new arguments in favour of missions. But it is far more difficult to discover any against them. They do not, in truth, need support of that kind. The accumulating facts of every day speak for themselves, and lead all thoughtful persons to rest assured that what we now see on the surface is as nothing in comparison with that which lies below, and which will come up suddenly, and at the time appointed, in such clearness and abundance, that believers will be greatly comforted and encouraged, while gainsayers, intellectually convinced, will externally continue to maintain their obstinate and sullen rejection of all evidence.

This happier state of things is due, in some measure, to the greater wisdom manifested of late by the advocates of missions, and of the missionaries themselves. They no longer assume that the whole world can be, and is to be, converted to Christianity by the agency of associations. Their former assertions, and the disproportionate issue of them, furnished ample matter for ridicule and hostile criticism. Now they are far more humble, and therefore far more safe. They no longer pretend that they are called both to the will, and to the power, to turn the hearts of all the nations; their simple duty, as they have now perceived, is to "preach the

gospel to every creature," to offer the Word of Life to all within their reach ; but also to acknowledge that the grand consummation must be left to Him, and Him alone, who will establish all good, and destroy all evil, by the brightness of His final advent.

To those who desire to read about these important things, and think upon them, but who have little or no leisure, Mr. Young's books will be of singular value. The writer, in a few hundred pages, gives a most ample and interesting account of modern missions. Hardly a hole or corner which has been visited by a messenger of the gospel passes without a record ; and his pages are enriched by stirring narratives of the endurances and achievements of these devoted and admirable pioneers. No research has been shunned ; nearly every point has been touched ; and the author writes with the fervour, and yet judgment, of a man who knows and feels the sublimity of his subject.

It has often been urged as a reason against missions that "Charity begins at home ;" that dogma may be true ; but no one will dare to assert that it ought to end there. We do not appeal to a nation sunk in the deepest poverty ; England has enough and to spare for herself, her people, and the whole world. Do we hesitate ? Then an uncivilized race, as we are pleased to term them, the natives of the South Pacific, will put us to an open shame, for (so we learn from Mr. Lawes, the worthy missionary) the natives of Savage Island have sent out of their penury no less than £774 for the high and holy purposes of the Bible Society. And may not both ends be accomplished by the rule of Dr. Stanley, the late Bishop of Norwich, who said to me one day, "Whenever I give a sovereign to

Foreign Missions, I give at the same time two to similar purposes at home"?

No one can fail to observe, on a retrospect from the beginning of the century, or even earlier, how rich and ready has been the supply of living agents when duly sought for. It seems as though it was a sign from heaven that the time had come when a greater activity would be followed by a greater harvest. The sign to-day is more manifest than before. A host of living agents, whom God alone can provide, is waiting our invitation to the work; and all that is required of us is that we should give back to Him, for the sustenance of His ministers, some portion of His own, of which we are only the stewards.

This appeal has an especial force when addressed to all the vast populations that speak the English tongue. Some admirable agents have been gathered from Germany; and here and there on the Continent an institution may be found for the sending of the gospel to the heathen. But it is to the countries of our "speech and language," that the mighty order has been given, for the present at least, "Go ye, and teach all nations."

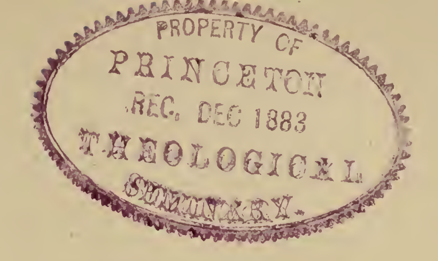
Amidst the turmoil and trouble around and amongst us, in the progress of infidelity, socialism, and anarchy; in the manifest decline of every form of authority, it is consolatory to see the advance of a kingdom, universal and without end, which shall absorb every other kingdom, and establish the reign of truth and righteousness.

It was urged by a noble and philosophical writer of the last century, an ancestor of mine, that the gospel was defective as not inculcating patriotism among the greatest of human virtues. He either did not know, or

did not believe, that God, our common Father, "hath made of one blood all nations of men for to dwell on the face of the earth." Our missionary system shows that we acknowledge the fact, and that we are acting according to it in the highest spirit of patriotism; for we may trust that, whether the dissolution of all things be far or near, the land in which Bible Societies received their birth, and missionary efforts their greatest support, will be found, at the very last, to be active and flourishing in the glorious work to which it has been called.

SHAFTESBURY.

CASTLE WEMYSS, N.B.,
August 28, 1883.



GREENLAND.

A PIONEER MISSION.

"See Germany sends forth
Her sons to pour it on the farthest north:
Fired with a zeal peculiar, they defy
The rage and rigour of a polar sky;
And plant successfully sweet Sharon's rose
On icy plains, and in eternal snows."—*Cowper.*

BY universal consent a foremost place among missionary bodies has been accorded to "The Church of the United Brethren," better known by the name MORAVIANS. They were actively engaged in spreading the gospel among the heathen when the other churches of Christendom were neglecting the great Commission. The members have been pervaded by the missionary spirit to an extent that does not obtain in other churches,[1] and the fields selected have as a rule been those that involved the greatest amount of hardship and self-denial. The mission to Greenland affords an illustration of this last remark.

Greenland, lying to the east of Baffin's Bay and Davis'

[1] A the close of 1878, the Home Church numbered 29,758 souls; and the missionary returns showed 70,646 under their spiritual care, in other words, the foreign churches outnumbered the home church by nearly three to one.

Strait, forms part of what is now believed to be a great island or group of islands bound together by impenetrable bonds of ice, stretching away to the north pole. It is a Danish possession, all the settlements being on the west coast near the sea.

Missionary operations were first commenced in 1721, by the Rev. Hans Egede, pastor at Vogen, in Norway. For thirteen years previously, in spite of most formidable obstacles, he had made it a subject of special prayer. After a private interview, King Frederick IV. of Denmark, who was favourable to missions, approved the project, and undertook to provide him a yearly salary and a suitable outfit. On the personal solicitation of Egede the funds necessary for the purchase of a ship named *The Hope* were provided by a few friends; and the missionary, with his wife, family, and a few settlers, set sail in May of that year.

On their arrival Egede spared no pains in order to acquire the language. He was indefatigable in his efforts to promote the temporal and spiritual welfare of the natives. Though reinforced in 1723, and again in 1728 by additional missionaries, and on the latter occasion by a considerable number of settlers, the work was carried on amidst the most trying discouragements. Egede was joined in 1733 by three Moravian missionaries. The following year the mission was placed entirely under their charge, three new agents, one of them the eldest son of Mr. Egede being added to the staff. Mrs. Egede died in 1735. Her husband, worn out by his manifold labours and depressed by the absence of visible fruit, returned in 1736 with three of his children to Europe. On his representations, the King of Denmark was induced to establish at Copen-

hagen an institution for the training of missionaries, of which Hans Egede was appointed superintendent. He lived to a good old age, warmly interested in the Greenland Mission to the last.

The circumstances which issued in the sending forth of the Moravian missionaries to Greenland may be briefly narrated.

The pious, though somewhat eccentric, Nicholas Louis, Count Zinzendorf, born at Dresden, May 26, 1700, is inseparably identified with the formation, in 1722, of the well-known Christian settlement at Herrnhut, in the Lusatian woods, in Germany, and also with the missions of the Brethren's Church—a church which owes its origin to the noble testimony borne by John Huss to evangelical truth. While still a youth, Zinzendorf entered into a special covenant with his friend and fellow student, Baron Frederick von Watteville, with reference to the heathen, though apparently they had then no expectation of labouring personally among them. When a student in his twentieth year, the Count was deeply impressed by the "Ecce Homo," in the picture-gallery at Dusseldorf, under which was the following inscription :

> "All this I have done for thee ;
> What doest thou for Me ?"

Immediately after his marriage, on September 7, 1722, he told his wife that "if the Saviour would make use of him, he was willing to take his staff in his hand and go amongst the heathen, to preach Christ to them." These thoughts and purposes received a practical direction in 1731, when he met with two Greenlanders in Copenhagen, from whom he obtained much information in regard to the discouragements of Hans Egede in his

efforts to introduce the gospel among these people. He resolved to aid that worthy man. It is a singular circumstance that he met there also an awakened negro, named Anton, who informed him regarding a sister in the island of St. Thomas, and expressed a desire that some one might be sent to preach Christ to her. Anton found his way to Herrnhut and told his story. As the result, the missions of the Brethren to the Danish settlements of St. Thomas, St. Croix, and St. John were commenced. On the same occasion, some particulars having been communicated respecting the Greenlanders that were met with in Copenhagen, two of the young Brethren present felt inwardly moved to offer themselves for mission work in the frozen land. Together they went into a wood, and there implored the Lord's guidance in the matter. They were joined by another brother. Zinzendorf[1] being satisfied in regard to the sincerity of all three, their services were duly accepted, and they commenced their journey to Greenland on January 19, 1733. The devoted little band consisted of Christian David, the leader of successive companies of immigrants from Moravia, and Christian and Matthew Stach (cousins). The spirit that animated these men may be gathered from the answer given by Christian David to Count von Pless, the Chamberlain of the Court at Copenhagen. Being asked how they proposed to maintain themselves in that inhospitable region, Christian David replied that

[1] This remarkable man, with a generosity as noble as it was rare, devoted the whole of his property to the promotion of the cause of God. He was consecrated a bishop of the Brethren's Church on May 20, 1737, and finished his course at Herrnhut on May 9, 1760. About one hundred of the brethren and sisters were present in the room where he lay dying and in the adjoining apartments. The funeral procession numbered upwards of two thousand.

they would build a house for themselves, and cultivate the ground. Being informed that there was no wood to build with, "Then," said he, "we will dig a hole in the earth and live there." These men went forth to their perilous work with the one idea of winning souls to Christ. Their resolve found expression in the following simple words, with which they sought to cheer each other :

Lo ! through ice and snow we press ;
One poor soul for Christ to gain :
Glad we bear want and distress,
To set forth the Lamb once slain.

After their arrival, the missionaries were often reduced to the greatest straits, being at such times under the necessity of satisfying the cravings of nature with shell-fish, sea-weed, and the oil of the seal. Having founded the station of New Herrnhut, Christian David and Christian Stach returned to Europe in the following year, the mission being previously reinforced by the arrival of John Beck and Frederick Böehnisch. With these brethren Matthew Stach laboured harmoniously and zealously. Christian David, though somewhat self-willed and disputatious, was eminent for his uprightness of character and apostolic zeal. He was greatly blessed in his native land. As showing the estimation in which he was held, it was a common saying, "We have only one Christian David." He died at Herrnhut on February 23, 1751. A small stone marks his grave, with the simple inscription, "Christian David, the servant of God."

Finding the natives in a state of most lamentable ignorance, the missionaries concluded it would be useless to preach the gospel to them. They accordingly sought to instruct them in the being and attributes of God, and

their duty to love and obey Him; the creation of the world, the fall, the resurrection, the final judgment, and other Bible narratives were also explained to them. It was thought that their minds would in this way be prepared for the reception of the more characteristic truths of the gospel. The mistake thus made was discovered after years of bitter disappointment; and the lesson then learned has proved of service to pioneer missionaries especially ever since.

On June 2, 1738, a heathen visitor from the south, named Kajarnak, noted for his wickedness and cruelty, entered John Beck's hut, and heard him reading in Luke's gospel about the sufferings of Christ. "How was that?" he exclaimed, in earnest tones. "Tell me that again, for I too wish to be saved." "These words," the missionary said, "penetrated through my very marrow and bones." The simple story of the cross was explained to Kajarnak; and after being more fully instructed, he, with his wife (who had also become an earnest inquirer) and two little children, were baptized by Matthew Stach on March 30, 1739. They were the first fruits of Greenland unto Christ. Some time afterwards, Kajarnak, who became distinguished for his piety, found it necessary to take refuge in the south from the murderous designs of the heathen. This, however, as will be seen, was overruled for the furtherance of the gospel. Kajarnak died in 1841, being the first of the converts who was called away to his heavenly home. He died very happily, comforting his wife and family. His death made a favourable impression on the heathen.

As the result of the simple preaching of Christ crucified, the number of converts steadily increased, until, in 1747, it was found necessary to supersede the little

meeting-place by a more commodious building, the materials for which had been sent out from Holland.

A second mission to Greenland was commenced in 1758. Matthew Stach, having recruited his health in Europe, cheerfully agreed to aid in its formation. Accompanied by Peter Haven and Jens Haven, and taking with him a few families from New Herrnhut, he proceeded one hundred miles to the south and founded the new settlement, giving it the name of Lichtenfels. Here he laboured, with great devotedness and with many tokens of success, until 1781, when he returned to Europe. He afterwards went to Bethabara, in North Carolina, where he lived in retirement until his death in 1787.

An earnest desire had long been felt to carry the gospel to the natives on the east coast of Greenland; but there were difficulties in the way of carrying out the project, arising chiefly from the inadequacy of the staff and the necessity for a more watchful supervision of the steadily increasing congregation at headquarters. The difficulty was partially removed by the appointment by the Mission Board, in 1770, of Brother Gottfried Sternberg as superintendent of the mission; and the way was made more clear when, in 1773, the Danish Government resolved to open a trading station to the south of Frederickshaab. Several brethren, having offered their services, were duly appointed. Accompanied by a number of Greenlanders, among whom were two helpers, they set out from Lichtenfels, in two Greenland women's boats, on June 2, 1774, with the view of forming the nucleus of a congregation. The voyage, which occupied six weeks, was perilous in the extreme, the distance being upwards of 350 miles. Watched over by a kind Providence, the little company reached their destination in safety; and having erected

houses after the Greenland fashion,[1] they settled down for the winter. In the following year they removed to a more suitable site on the southern shore of the same bay, the settlement being from that time known by the name of Lichtenau.

An agreeable surprise awaited the brethren in their new sphere of labour. They had expected to find an unbroken field of heathenism. To their great joy no fewer than ninety of the natives who had heard the gospel when in the north had brought with them to their several homes some of the impressions they had received. They expressed a wish that the missionaries would remain among them. Some of them received special instruction, and before the close of the first winter fifteen had been baptized. This unexpectedly favourable commencement of the work proved most advantageous, inasmuch as the spirit of inquiry was awakened, and many from curiosity were induced to attend the public services. All this was a great encouragement to the missionaries. They suffered many privations, however, from insufficient accommodation and the want of the ordinary necessaries of life.

The blessing from above continued to descend on the labours of the brethren at Lichtenau, so that before the close of 1779 the congregation numbered upwards of 300 souls. In the same year, a church and mission-house were erected. "The 4th of November was the long wished-for day on which we left our old hut of stones and sods. It is a miracle that for five whole years we have been able to exist in such a habitation, without becoming ill and miserable in it. Our beds, in

[1] Those for the missionaries were built of rough stones, covered with seal-skins and sods of grass.

spite of all care, were half rotten. In the afternoon we held a cheerful love feast, and thanked the Lord with our whole heart for His help." It was thus that these self-denying men extracted the sweet from the bitter in their lot.

FREDERICKSTHAL, a station lying between Lichtenau and Cape Farewell, was occupied in 1824. Before the close of the first year more than 100 of the natives had been baptized. This settlement proved most useful to the heathen along the almost inaccessible east coast. All attempts, however, to induce the traders among them to settle down near the station, so as to be within the sound of the gospel, have hitherto proved ineffectual. Situated on the borders of the heathen parts, this station, more than others, has been exposed to the malign influences of the *Angekoks* (sorcerers). During the winter of 1881–82 especially, the congregation suffered much from the practice of witchcraft, many of the members having allowed themselves to fall into its sinful indulgence.

UMANAK, 40 miles from New Herrnhut, was occupied in 1861, and IGDLORPAIT, to the south of Lichtenau, in 1864.

Large portions of Greenland are now christianized to such an extent as to suggest the remark in a recent review of the mission, that "many years have elapsed since there was a single heathen Eskimo between New Herrnhut and Fredericksthal." The last-mentioned station is now the only one where missionary work among the real heathen is carried on. There is, however, a considerable element of merely nominal Christianity; and the congregations, generally speaking, appear to be making little progress in their knowledge of Divine things. The missionaries are in consequence somewhat discouraged.

The efforts made to lead the congregations to a position of greater independence have hitherto been attended with but small success. The Greenlanders say of themselves that "they have very small thoughts," which is only too true. One missionary writes that "they seem incapable of making any great mental effort, and have to be treated very much as children." Such a state of things need not excite surprise, however much it may be deplored. They must be judged by a different standard from that which we are wont to apply to professing Christians in Britain.

Externally, the condition of the Greenlanders has not improved as had been hoped. They have suffered much from oft-recurring epidemics, which have carried off great numbers, threatening even the depopulation of the places where they prevailed. The more recent, those of 1871–2, and 1875–6, specially affected the three southern stations, and have proved a serious drawback to the general prosperity of the settlements.

Training-schools have been in operation for many years at New Herrnhut and Lichtenau. From these, native helpers have been obtained and settled at the various stations as necessity has arisen. Though generally speaking suitable, they are in some cases deficient in the necessary qualifications. Few native youths have perseverance enough to go through the entire course of training, which extends over a period of six years. They are sadly lacking in force of character. Besides, the students have to earn a livelihood by following their calling while prosecuting their studies. In consequence, only a few hours daily can be devoted to study. No native has yet been found competent to be settled as pastor over a congregation, or even to be left at any of the stations in an independent position.

In 1867 the mission was put on its trial. Some persons connected with the Danish Colonial Administration, unfriendly to missions, sought to fasten on the mission in Greenland a charge of being the main, if not the sole, cause of the increasing impoverishment of the natives. They went so far as to urge the expulsion of the missionaries. The ungenerous slander, however, failed in its object. The Royal College of Missions, a privileged body connected with the Established Lutheran Church of Denmark, expressed through its officials its appreciation of the labours of the missionaries, and earnestly deprecated any hindrance being thrown in the way of their continuance. The alleged impoverishment, it need hardly be added, was entirely due to other causes.

An unusually large number of heathen having in 1881 visited Pamiagdluk for trading purposes, and two members of the family desirous of receiving baptism having gone on to Fredericksthal, two of the brethren there went back with them to the above-mentioned station, and obtained much information regarding the east coast and its inhabitants. In particular, they ascertained that that *terra incognita* is quite as thickly peopled as the west coast, and that the villages are larger. One of the brethren prosecuted his inquiries in the course of a ten days' tour further to the north, in the direction of the home of these people, being conveyed thither in a boat rowed by six women, with a man at the helm, and accompanied by two men in kayaks. The hope is expressed that the Society may ere long be able to enter these "regions beyond," and so commence another real mission to the heathen. The explorations of two scientific expeditions to these peculiarly uninviting regions, one under the command of Baron Nordenskjöld, the distinguished Swedish

Arctic explorer, and the other under Lieutenant Holm, of the Danish navy, may possibly lead to the realization of the Society's wishes.

Though much has been accomplished by the mission in the hundred and fifty years during which it has been in existence, the missionaries deplore the very imperfect state of things which still obtains in Greenland. They readily admit that they may possibly "have allowed their people to remain in leading-strings when they should have been left to stand on their own feet and fight their own battles; and, being wisely trained to an intelligent appreciation of their individual responsibility, develop a proper feeling of independence." For our own part, we do not feel competent, nor have we any disposition, to sit in judgment on the missionary policy pursued in a land possessing such exceptional characteristics. It has been a more pleasing task to confine our remarks to a simple record of the labours of the noble men, and, let us add, the no less noble women, who from time to time have gone forth from Europe to unfurl the banner of the cross on these shores, braving the rigours of an Arctic climate, and suffering all the inconveniences and hardships incident to a state of barbarism or semi-civilization.

The latest returns give a total in church fellowship of 1,533, of whom 783 are communicants. The missionaries number eleven males and ten females, aided by thirty-eight male and twenty-three female helpers and occasional assistants.

LABRADOR.

MISSIONS TO THE ESKIMOS.

"To-day, one world-neglected race,
We fervently commend
To Thee, and to Thy word of grace;
Lord, visit and befriend
A people scatter'd, peel'd, and rude,
By land and ocean-solitude
Cut off from every kinder shore,
In dreary Labrador."—*James Montgomery.*

HENRY HUDSON, the enterprising traveller, discovered in 1612 the bay since known by his name. The formation of the Hudson's Bay Company followed. It was a purely mercantile concern; but for more than a century the Company's ships seldom, if ever, touched at any point on the coast of Labrador. This territory, which is a dependency of Newfoundland, is situated on the mainland of British North America, between Hudson's Bay and the entrance to Davis' Strait. It has an ice-bound coast of more than 300 miles, abounding in dangerous rocks and currents. From Cape Webeach in the south, to Cape Chidley in the north, it is also indented by numerous small bays. The soil is scanty and unproductive. Trees are conspicuous by their absence, and even in the south, where the pine and

birch are chiefly found, they are stunted in their growth. As in Greenland, the winter season is long, and that of summer very brief. Such being the natural features of the country, it may well be believed that its whole aspect is in the last degree uninviting.

The difficulties to be encountered in planting and carrying on a mission in such a country are necessarily very great. These are increased by the nomadic habits of the Eskimos, who inhabit the north-east coast of Labrador, and are a distinct race from the Indian tribes occupying the regions further inland. They are almost entirely dependent for their support on fishing and hunting, and these occupations necessitate frequent absence from their respective stations with their families for weeks and even months at a time.

About the year 1741, John Christian Ehrhardt visited the island of St. Thomas as a sailor on board a Dutch vessel. While there he came in contact with Frederick Martin, whose name holds an honourable place among the witnesses for Christ who went forth from the infant church at Herrnhut. Through the simple, warm-hearted preaching of this devoted missionary, the sailor was converted. In 1749, Ehrhardt went on a voyage to Greenland, where he spent a winter and made himself acquainted with the work there. He became much interested in the heathen living on the opposite coast especially after listening to the narrative of an Arctic voyager who had been engaged in the search for the north-west passage. It confirmed him in the opinion formed from information previously communicated, that they resembled the Greenlanders in their character, customs, and language. On his return to Europe in the following year, he urged the brethren to send a mission



AN ARCTIC WINTER—FUNERAL ON THE ICE.

to Labrador. Up to that time it was a dark, unknown land. And it remained so for twenty years longer, the small ray of light which Ehrhardt introduced serving only to reveal the darkness by which the whole country was overspread.

For a time Count Zinzendorf felt some reluctance in encouraging Ehrhardt's proposal. But after consultation with Matthew Stach, who had returned from Greenland, it was decided, if possible, to obtain access to Labrador in the first instance, through the Hudson's Bay Company, the intention being to send missionaries to the trading stations. The request, however, was not acceded to. A London merchant, named Nisbet, with two other brethren, came to their aid. They fitted out a trading vessel, with the view of visiting those parts of the Labrador coast over which the Company's mercantile operations did not extend.

The way being thus opened, a small missionary band, under the leadership of Ehrhardt, sailed from London in the ship *Hope*, on 17th May, 1752. In July they landed in what was subsequently known as Cod Bay, and took possession of the country in the name of King George III. of England. A few days after they reached a more sheltered bay, and having selected a suitable site and erected a wooden hut, they gave the intended settlement the name of *Hopedale.*

Ehrhardt, anxious to meet with a larger number of natives, and secure if possible a home cargo for the owners of the ship, proceeded northwards. With the captain and five of the crew he went ashore in a boat full of articles for barter. They never returned, having fallen a prey to the savage treachery of the natives. The remains of the seven corpses were discovered by an

American captain in the following year. The remainder of the party succeeded, though with much difficulty, in reaching London. Thus ended the first attempt to evangelize Labrador.

The self-sacrificing zeal of the devoted Ehrhardt had not been altogether in vain. Fired by his noble example, Jens Haven, already referred to, resolved to take up the work from which he had been thus early removed. He was sent in 1764 to Greenland, but went under the strong conviction that Labrador was yet to be his field of labour. After two years he returned to Europe, with the design of devising measures which might result in his finding his way to, and being permanently settled in, Labrador. Nothing daunted by difficulties and disappointments, he persevered in his efforts, and at length, in 1770, his wishes were realized. In the interval he paid a visit to his future field of labour, Commodore Sir Hugh Palliser having given him permission to sail with the fleet to Newfoundland. Finding his way to the Labrador Coast he was welcomed by the Eskimos, his knowledge of the Greenlandic dialect, which they understood, securing for him a favourable reception. "Once when they began a dance in honour of their guest, accompanying it in true heathen fashion, with terrible noises, Brother Haven sang a hymn in Greenlandic, whereupon they instantly ceased, and listened attentively to the end."

Encouraged by this first attempt, Jens Haven undertook a second journey to Labrador in the following year. On this occasion he was accompanied by three other brethren, one of whom, Christian Lawrence Drachart, had been for many years a missionary in Greenland in connection with the Danish Mission. A more suitable colleague could not have been found. So

great was his influence among the Greenlanders that the Danish merchants used to say that "the natives had no other god than Drachart: his presence in their midst sufficed to make the wildest gentle and good." Similar was the influence which he exercised over the Eskimos. Drachart and Haven, it is said, "mixed freely and fearlessly with them, and they in turn listened to the brethren's message with attention, repeating the pressing invitation to stay with them, promising to build houses and to treat them as friends." They even accepted for a night the hospitality of Seguliak, a dreaded sorcerer, possessing also some authority as a chief, who on the following morning said to them: "You can tell your countrymen in the east (Greenland) that you have slept in our tents. You are the first Europeans who have remained over night with us; but you are our friends, and need not be afraid."

On their return to England in the autumn of the same year, the brethren renewed their efforts with the Board of Trade and other influential parties, in order to secure a piece of land in Labrador for a permanent settlement. But as their real intentions continued to be suspected by the Government, other four years elapsed before the application was acceded to. In the interval, Haven and Drachart resided chiefly at the Moravian settlement at Fulneck, in Yorkshire. There they were instrumental in bringing an Eskimo youth, whom Sir Hugh Palliser had brought to England the previous year, to the knowledge of the truth. He was the first fruits of Labrador to Christ.

By an Order in Council, granted May 3, 1769, by King George III., 100,000 square acres of land in the vicinity of Eskimo Bay were given to the Brethren's Society for a missionary settlement. Further proceed-

ings were sanctioned soon afterwards by the General Synod of the Brethren's Church held at Marienborn; and by the close of the following winter all needful preparations had been made. The *Jersey Packet*, a small sloop of 80 tons burden, was purchased and fitted out by the ship's company, which numbered ten in all, including Haven and Drachart.

Their reception by the Eskimos, who flocked round the ship in their kayaks was all that could be desired. To "Little Jens," as they called him, from his small stature —a great recommendation in their eyes—they were especially drawn. Drachart also was warmly received. His previous visits were gratefully remembered. One man bound a thong round his arm, saying, "This shall be a sign that our love to one another shall not cease. I have not yet forgotten what you told us about the Lord in heaven, and I wish to hear more about it in future."

A suitable site for a station was at length selected on Nunengoak Bay, afterwards called Unity's Harbour. It had the advantage of a fair anchorage. There were about 700 natives, among whom they found Seguliak, in whose tent they had previously slept. The proposal to appropriate a piece of land having been acquiesced in, presents were distributed, "and on the 6th of August the ground was taken possession of by placing four boundary stones, on which was carved the name of George III., King of Great Britain, France, and Ireland." Matters having been satisfactorily arranged, the ship returned to England.

In the spring of 1771 the *Jersey Packet* was superseded by the *Amity*, a somewhat larger ship. After being loaded with building materials and the necessary stores,

the new vessel set sail, carrying with her also a reinforcement of mission agents. On reaching her destination she was in most imminent danger from the great masses of ice that surrounded her. But she was graciously delivered from the perils that threatened her. On reaching the shore, Drachart in earnest prayer dedicated the place to the Lord, giving it the name of NAIN.

A second station was commenced by the missionary Haven in 1776 at OKAK, about 150 miles to the north of Nain; and about two years later a third was established about 150 miles to the south of Nain, where an unsuccessful attempt was made in 1752, and to which the name of HOPEDALE had been given. In one respect there was a marked difference between the two new fields. In the north the people were as a rule very willing to listen, so that Haven speaks of the months spent there as "the most blessed and happy period of his life." In the south many ridiculed the gospel message; others were angry when the truth was told them with all plainness. And altogether the position of the missionaries was very trying and disheartening. The unfriendliness thus manifested was the result of the evil influence of intercourse with dissolute traders living there.

For several years services were held at Nain in a rude Eskimo house, which served the double purpose of a church, and a place in which casual visitors were accommodated. The 19th of February, 1776, marks an era in the history of the Labrador Mission. That day witnessed the dedication of a new church for divine worship, and the laying of the first stone in the spiritual temple. The convert's name was Kinminguse. Being an *angekok* (sorcerer, or medicine-man) his baptism "caused a great sensation among the natives, who flocked to the place in

such numbers that the church could not contain them." The first fruits were gathered at Okak in 1778, when six persons were baptized.

The superintendence of the work was now to be entrusted to younger and less experienced men. The faithful Drachart died at Nain in 1778; and advancing years and manifold hardships made it necessary for Jens Haven, along with his devoted wife, to retire from the field. He returned to Europe in 1784, where twelve years afterwards, at Herrnhut, he fell asleep in Jesus in the seventy-second year of his age. He is spoken of as the "Christian David of the Labrador Mission." He well deserves to be held in loving remembrance as one of the founders of that mission.

The years that followed were full of discouragement to the missionaries. For wise ends, doubtless, the spirit of evil was permitted to exercise his diabolical ingenuity in his efforts to arrest the progress of the good work. He found but too willing agents in the European traders frequenting the various points on the coast south of Hopedale, where they revelled in the unrestrained indulgence of their evil passions. They in turn, by means of intoxicating drinks and other inducements, succeeded in gaining over a number of natives to their wicked purpose of withdrawing, if possible, the Eskimos from the influence of the missionaries. Large numbers at the three stations fell into the snare, and moved southwards. A native named Tuglavina was especially helpful to the traders. This man, "in order to show that baptism might be had in the south as well as at the mission stations, and thereby to remove all possible objections on the part of some who were inclined to become Christians, submitted to be baptized by an English clergyman at Chateau Bay. . . .

He boasted that of nineteen baptized Eskimos who had followed him to the south, five had already lost their lives, one of them having been murdered by himself."

For years the leaven of evil spread, notwithstanding all the efforts of the missionaries to arrest its progress. But their faith stood the trial, and before the close of the century they were cheered by tokens of the presence and mighty working of the Holy Spirit. Prominent among those who witnessed a good confession about this time was Tuglavina, whom failing health brought back to Nain. He resisted all the efforts of his friends to return to his old ways, and died in 1798, warmly commending the Saviour to all with whom he came in contact.

In 1804 the mission at Hopedale, "where the state of the people was so discouraging that serious thoughts were entertained of abandoning the place altogether," experienced the beginnings of a work of grace which spread to the other stations, and resulted in a large addition to the membership of the several churches. One of the missionaries was preaching from the text: "The Son of man is come to seek and to save that which was lost." The words took a powerful hold of "a wretched, degraded woman, so sunk in every vice that she was almost universally despised and shunned even by her own countrymen. Buried in thought, she remained seated in the church when all had left it; then hurrying forth to the solitude of the bleak hills around the settlement, she cast herself on the ground, and wrestled with the Lord in earnest prayer with deep agony of soul. Her prayer was heard. She turned her face homewards, and spent the night in the porch of one of the huts usually occupied by the dogs, as though in her

humility she felt unworthy of associating with human beings. The change was complete. The evidence of the new creature in Christ Jesus was visible to all who saw her, and her mouth overflowed with thanksgiving for what the Lord had done for her soul."

The fire thus kindled spread with great rapidity. "Adults and children could often be seen on their knees near the station, praying with great earnestness. In every hut the sound of singing and praying was audible, and the churches could not contain the numbers that flocked to hear the message of salvation. . . . It was indeed a Pentecost such as the Labrador missionaries had never before witnessed, when, after thirty-three years of patient waiting, the promises of God began to be fulfilled."

Early in the following year the awakening extended to Nain, "chiefly through the influence of two young men of most dissolute character, who had gone to Hopedale to carry out some evil designs." Apprehended of God there, they returned home and testified to what they had seen and felt. Many were in consequence savingly impressed.

Okak soon after experienced a similar blessing, the means in this case being the reading to the congregation of letters received from the missionaries and from some of the Eskimos at Hopedale, in which they told of the wonderful work that was going on there. At all the three stations a rich harvest was reaped. In the course of ten years the number of Eskimos under the care of the Brethren was doubled. The spiritual blessing vouchsafed was accompanied by an unusual amount of outward prosperity. All anxiety in regard to the support of the mission was removed; and the faith of the missionaries was greatly strengthened, which again told powerfully on

their ministrations. Nor were these the only results. A strong desire was awakened among the Christian Eskimos to carry the gospel to those of their heathen fellow-countrymen living at a distance to whom it had never been preached. This led to the establishment of a fourth station, to the north of Okak. An exploratory journey was undertaken by two of the missionaries, under the command of a faithful Eskimo of tried character, named Jonathan, who placed his own large boat at their service. The Christian courage of this native came grandly to the front in connection with this most perilous voyage in an unknown region, occupying as it did three months and a half. Thus we find him saying, "Jesus, out of great love, died for me; surely it would be nothing very great if we were to sacrifice our lives in His service." The explorers pursued their voyage through huge fields of drift ice as far as Cape Chidley, the most northerly point of Labrador. Thence they steered along the coast in a south-westerly direction, encountering "such a series of fierce storms that all the natives except the captain (Jonathan) recommended the return home." It was however decided, after prayer for Divine guidance, to proceed, which accordingly they did as far as the mouth of the river Koksoak, situated about 250 miles from Cape Chidley. As the spot afforded many advantages for a permanent settlement, and the natives were friendly, and had expressed an earnest desire to hear more of the "good words of Jesus," the project was, after the return of the exploring party, submitted to the Mission Board. Unfortunately it could not be carried out. It was feared that the privileges of the Hudson's Bay Company might be interfered with were a Moravian mission station founded on the coast around Ungava Bay; and accord-

ingly the British Government, to whom a representation had been made, declined to give the desired sanction.

A grant of land, embracing the Bays of Napartok, Kangerluksoak, and Saeglek, was at length made over to the mission; and in 1828 the new station was commenced by the erection of a log-house at a suitable spot on Kangerluksoak Bay, lying about 100 miles to the north of Okak. It was named HEBRON. Two years later the necessary buildings were proceeded with. In 1832 the missionaries had the joy of administering the rite of baptism to the first heathen Eskimos from the far north.

On the 9th of August of the same year the jubilee of the Labrador Mission was celebrated with great rejoicings at all the stations. "There were then 584 persons in the care of the Brethren, of whom 471 were baptized converts, and of these a goodly number communicant members."

The onward progress of the work at the several stations was on the whole pleasing. The only station where any serious discouragement was met with was Hebron. "The heathen in the north, for whose benefit especially the settlement had been formed, appeared to grow less and less impressible. . . . Even the inhabitants of Saeglek, who were only half a day's sledge journey from Hebron, and therefore in tolerably frequent contact with Christian Eskimos as well as with the missionaries, persisted in adhering to their miserable, savage mode of living. At this spot there resided an aged sorcerer, called Paksaut, who was the great mover in all abominable works of darkness. His appearance was savage and repulsive: he had four wives in his tent, and his hands were

stained with the blood of many murders and other deeds of violence. Every attempt to make an impression on this man and those around him seemed worse than useless, and the Brethren Schoett and Barsoe, who visited the place in 1847, returned to the station with the impression that there was no hope whatever that these dry bones could ever live."

In this, however, they were mistaken. "In February of the following year, the sorcerer himself made his appearance in company with another man, and declared his intention to turn to Jesus. In March, thirty-two more followed from Saeglek, expressing the same resolve. . . . In the course of the summer the number of those who abandoned their old heathen lair to live as Christians at Hebron increased to ninety. Some of these were received into the membership of the church in 1849. Old Paksaut's admission was delayed until 1853." The occasion is described as touching and impressive in the extreme. The sight of the old sorcerer and his wife Komak, as they knelt to declare their allegiance to the Lord Jesus Christ, filled every eye with tears. The change in Paksaut was complete. He literally became a new creature in Christ Jesus. In him the gospel was seen to be the power of God unto salvation.

A remarkable illustration was afforded in the year 1849 of the change which Christianity had wrought on the savage nature of the Eskimos. The crew of a ship belonging to the Hudson's Bay Company which had been wrecked in the ice took refuge in two of her boats, one of which was lost with all on board. The other, containing nine survivors, was driven by the wind among the islands of Okak. "Here they were soon seen by Eskimos in their kayaks, and they prepared for the cruel death

which from heathen natives they had every reason to expect. To their great astonishment they were welcomed with kindly warmth, and the offer of aid to bring them ashore, where they were surprised to find the women singing hymns at their work, and readily offering them whatever food was at their disposal. Unable to walk, they were carried to the mission-house, where they received every attention, the missionaries performing several surgical operations on severely frost-bitten limbs. The men, who were worn away to skeletons on their long journey of 800 miles by boat, wept tears of joy at their unexpected deliverance, and thankfully availed themselves of the opportunity to return to England with the *Harmony*."

In 1861, Brother Levin Theodore Reichel visited the several stations of this mission as a deputy from the Unity's Elders' Conference. One outcome of his conferences with the missionaries was the planting of a new station between Nain and Hopedale. The spot received the name of ZOAR, operations being commenced in 1865. "The first persons baptized there in 1867 were the Eskimo wife of an English settler, and a man who was one of the last, if not absolutely the last, professed heathen belonging to that part of the coast."

Two native helpers, accompanied by their families and provided with a boat, a sledge, and some dogs, spontaneously went forth in 1867 to preach the gospel to their heathen countrymen living beyond Saeglek and along the coasts of Ungava Bay, to whom the European missionaries had been unable to obtain access. At the close of the winter one of the two, Gottlob, returned home. The other, Daniel, pursued his journey further to the south-west. After suffering much persecution, he was com-

pelled at last to flee for his life. Leaving his boat behind him, he made his way overland to Hebron. He was then located at Nachvak, where, unhappily, he fell into the hands of an unscrupulous agent of the Hudson's Bay Company, whose influence over him proved most injurious to his Christian character and usefulness. In consequence, he returned, it is said, to Hebron with many signs of sorrow and repentance. It was matter of deep regret to the missionaries that this most praiseworthy undertaking should have been attended with partial failure.

An attempt was made in 1868 to form a permanent station at Nachvak; but it was deemed expedient to abandon it. In 1871 operations were commenced on Nullatartok Bay, midway between Hebron and Nachvak. This was the sixth station, which was named RAMAH.

Since 1867 a large amount of missionary work has been done by the missionaries among the European settlers and English sailors in the extreme south. Although nominally Christians, they were, generally speaking, addicted to various forms of immorality, and their influence on the Christian Eskimo had been most hurtful. Now the fruit of the labour bestowed on them is beginning to appear. There is indeed a marked change for the better.

A few additional particulars will fitly close this narrative. The Scriptures have been translated by the missionaries into the Eskimo language, and printed at the expense of the British and Foreign Bible Society. The Religious Tract Society have shown a similar generosity. A Harmony of the Four Gospels, the History of the Saviour's Passion, a hymn-book, a

geography book, and some other small works have also been printed by the Society for the Propagation of the Gospel.

While referring to the agencies employed, the invaluable services rendered by the mission vessels in providing for the temporal support of the missionaries and maintaining regular communication with the various stations during the last 113 years must not be overlooked. James Montgomery has beautifully described in the following verse the perilous and Christ-like service thus rendered:

"While, lonely as the ark,
Along her simple track she braves
Gulfs, whirlpools, ice-fields, winds, and waves,
To waft glad tidings to the shore
Of longing Labrador."

The *Harmony*, a barque of 251 tons, was launched in 1861. A second vessel, the *Cordelia*, a schooner of 160 tons, was purchased in 1870.[1] And in 1877 a small steam-launch, with engines of about 7-horse power, was added, in order to aid the *Harmony* and *Cordelia* when becalmed, and for the conveyance of passengers and letters along the coast.

In the preceding narrative several striking instances of the power of the gospel have been given. In closing, a few other cases showing the fruits of Christian life among the Eskimos may be noted. There was Frederick, the grandson of Tuglavina, and long a determined enemy of the gospel, who after a life of faithful service died rejoicing in the Saviour. There was Nicodemus, who in

[1] The *Cordelia* was in 1882 run down by a steamer near the mouth of the Thames, after a very stormy voyage from St. John's, Newfoundland. She sank rapidly. All on board narrowly escaped with their lives, by climbing on to the steamer.

early life accompanied the missionaries in the first exploratory voyage to Ungava Bay, and in old age still rejoiced to help in the service of God's house. There was Boaz, surnamed the Captain, a man of great natural talents, who died at Okak in 1867, after thirty-eight years of faithful service, and of whom it is recorded that "he sought not his own, but the Lord's, and strove to walk in the path of truth, and had to bear his share of the reproach of Christ." And, not to multiply instances, there was the aged and able native assistant Gottlob at Ramah, who when dying exclaimed, "I see Jesus. I cannot describe the sight to you; you will see it some day."

The following are the statistics of the congregations and schools at the six stations for 1880:—Communicants, 490; adults, not communicants, 341; children, 469; total under the care of the mission, 1,300. LABRADOR MAY NOW BE REGARDED AS PROFESSEDLY CHRISTIAN.

During what is called the "ship year"—from August, 1881, to August, 1882—the entire native population at the six stations along the coast occupied by the mission were almost decimated by an epidemic of measles. At Nain there were at one time twelve corpses awaiting burial for want of hands to make coffins and dig graves; and at Hebron about a fourth part of the congregation died. The picture, however, had a bright side, "in the peace and joy which lighted up many a death-bed scene in the midst of wretched surroundings." Many of the survivors were prevented by their weakness from securing the needful stores for the winter, and must have perished from starvation but for the timely aid rendered by the missionaries.

The winter of the year referred to was unusually severe and protracted, the sea being firmly frozen in all the bays

by November 23rd, and the break-up of the ice not occurring until the 25th of the following June. In such circumstances, when the very wolves were driven to the immediate precincts of the stations in search of food, it is not wonderful that much anxiety should have been felt lest the limited stores should fail. But the Society gratefully records that "when things were at the worst, and the missionaries knew not where their needed supply of fresh meat was to come from, as on many previous occasions, God sent a herd of reindeer within reach of the hunters, and helped them out of the difficulty."

Our remarks upon the missions in these frozen lands may be appropriately closed by a brief reference to the third jubilee of the Foreign Missions of the Church of the United Brethren. Special services were held on the 21st of August, 1882, at Herrnhut in Saxony, and at various places in Britain and America. At the Herrnhut gathering, which was of a representative character, a paper, said to be worthy of the occasion, was read by Brother Eugene Reichel, in which he took a "Retrospect of the one hundred and fifty years' work of the United Brethren in the Mission Field." An admirable address on "Moravian Missions," since published, was also delivered at the meeting held at Bethlehem, in the United States, by the Rev. Dr. Augustus C. Thompson, of Boston. One of the deputies[1] at the Herrnhut meeting sums up his report of the proceedings thus: "It is plain that the United Brethren retain their firm hold of evangelical truth, and are not ashamed of the offence of the cross. It is plain also that they are not laying themselves down to sleep on the memory of their one hundred and fifty years' service."

[1] Rev. Professor Binnie, D.D., of Aberdeen.

SOUTH AMERICA.

MISSION TO THE PATAGONIANS AND FUEGIANS.

I.—HOPE DEFERRED, NOT LOST.

SUCH is the title of the first published volume containing an account of these missions. It is descriptive at once of the disasters that befell them in their earlier years, and of the strong faith in their ultimate triumph that characterized their supporters. The name that stands out most prominently in connection with the missions is that of ALLEN F. GARDINER. Born on the 28th of June, 1794, at Basildon, Berks, he manifested as he grew up a strong love for naval adventure, and was accordingly trained at the Naval College. Singularly enough, it was while witnessing in a heathen temple in China the superstitious devotions of the natives to their idols, that the seed sown by pious parents and other Christian friends was quickened into life. Henceforward he boldly took his stand on the side of Christ, and availed himself of every opportunity of promoting the spiritual welfare of his shipmates.

By and by Gardiner longed to do something to advance the eternal interests of the natives of the various countries which he visited. This led him, as often as he could obtain leave of absence from his ship, to make explora-

tions in the interior of any country within his reach. In this way his sympathies were in a particular manner enlisted on behalf of South America. The stand made by the Araucanians and other independent tribes against the Spaniards, and the belief that they had never been compelled to make profession of the popish religion, left on his mind the impression that they might be in consequence more open to the gospel. On his return to England in 1823 or 1824, he made an earnest effort to induce the London Missionary Society to take up the cause of the South American Indians. But the Directors did not see their way to fall in with the proposal. Ten years passed. The desire to devote his energies to missionary work steadily increased. And as apparently nothing had occurred to favour the design on which his heart was set, he proceeded in 1834 to Zululand, which he finally quitted in 1837,[1] when the war between the Zulu Chief Dingaan and the Dutch farmers broke out.

Zululand being, for the time at least, closed against him, Captain Gardiner's mind at once reverted to the natives of South America; and ere long we find him among them. Unexpected and formidable difficulties were met with at the very outset. These were, generally speaking, tribal wars, distrust of foreigners on the part of the Indians, or, worst of all, popish influence. The first of these causes precluded all friendly intercourse with the Buenos Ayreans and the Pampas Indians. Proceeding to Mendoza he found the same causes in operation. It seemed equally hopeless to effect a settlement among the Araucanian Indians who live south of the Biobio. Similar difficulties presented themselves at

[1] He had previously paid a visit to England, in the course of which he published his "Journey to the Zulu Country."

Valdivia and in Bolivia. At last it occurred to him that probably the tribes of Tierra del Fuego presented fewer obstacles to the preaching of the gospel than the more favourable climate and comparatively civilized people, who, inhabiting the interior of South America, were surrounded on all sides by the Spanish-American popish states. But years elapsed before this territory could be taken possession of as a field for missionary operations.

Further disappointments awaited this indefatigable missionary. A whole year was spent in an ineffectual attempt to find an entrance for the gospel on the large island of New Guinea. In September, 1840, he was on his way from Java to Rio Janeiro and Valparaiso, thence to the island of Chiloe, intending to visit another tribe in the Cordillera, but priestly influence prevented him from obtaining the necessary guides and bearers. An entrance was sought through other doors; all in vain. Nothing daunted, the gallant Captain made his way with his family to the Falkland Islands, where he remained for ten months. While there, he paid a visit to Patagonia, "and had a satisfactory interview with Wissale, a chief of the Patagonians, which made him desirous of returning thither."

On his arrival in England in 1843, Captain Gardiner applied to the Church Missionary Society to undertake a mission in this region. The reply was unfavourable, the Society not being in circumstances to extend its field of operations. Then followed the publication of "An Earnest Appeal in Behalf of the Indians of Patagonia."

In that appeal it is stated that the Patagonians, consisting of five distinct tribes, "have no idols or stated worship, but believe that the universe is under the dominion of one good and two evil spirits, which respec-

tively reside in sun and moon. They believe that the souls of the good, after death, go to the sun, and those of the wicked to the moon. Witchcraft is still practised, notwithstanding that all, excepting two, of their witches were killed a few years ago by Quansi, the predecessor of Wissale. The dead are buried with their heads toward the west. The tent, household furniture, and every article belonging to the deceased that fire will consume, are burned; all other articles, such as spears, knives, &c., are interred with the body, which is previously wrapped in a new mantle. They then blow with their mouths over the grave, beating their heads with their hands. The emblems of mourning are various, the male part of the relations cutting gashes in the calves of their legs, the young women cutting their cheeks, and the old women cropping their hair short round their head. In the blood that issues from these several gashes they dip their fingers and sprinkle it upwards toward the sun; praying on their knees around the grave to the good spirit, whom they generally call Kek-a-once, but sometimes Tchūr."

In the year 1832 the late Admiral Fitzroy,[1] at that time captain of the *Beagle*, was accompanied by Charles Darwin, who was then engaged in studying the natural history of various countries. From his book entitled "A Naturalist's Voyage" we extract the following paragraphs embodying his impressions of the physical, mental, and moral condition of the natives of Tierra del Fuego—

"It was without exception the most curious and interesting spectacle I ever beheld. I could not have believed how wide was

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[1] The first attempts to instruct and christianize the Fuegians, it has been stated, were made by Admiral Fitzroy.

the difference between savage and civilized man ; it is greater than between a wild and domesticated animal, inasmuch as in man there is a greater power of improvement.

"The language of these people, according to our notions, scarcely deserves to be called articulate. Captain Cook has compared it to a man clearing his throat, but certainly no European ever cleared his throat with so many hoarse, guttural, and clicking sounds.

"These poor wretches were stunted in their growth ; their hideous faces were bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make oneself believe that they are fellow-creatures and inhabitants of the same world. It is a common subject of conjecture what pleasure in life some of the lower animals can enjoy ; how much more reasonably the same question may be asked with respect to these barbarians.

"The different tribes when at war are cannibals. From the concurrent but quite independent evidence of the boy taken by Mr. Low, and of Jemmy Button (the chief of the tribe), it is certainly true that when pressed in winter by hunger they kill and devour their old women before they kill their dogs.

"I believe in this extreme part of South America man exists in a lower state of improvement than in any other part of the world."

We shall have occasion to summon this distinguished witness again ere taking leave of this field. For the present it is sufficient to add that subsequent events fully confirmed the description given by him of the Fuegian character.

The Church, the London, and the Wesleyan Missionary Societies having each in turn declined to enter on this field —not from want of sympathy, but from lack of means—"a few friends at Brighton, where Captain Gardiner resided, were called together, and out of them a Committee was formed to promote a mission to the Patagonian Indians, in the hope that it would afterwards be extended to Tierra del Fuego and to many other tribes in South America." It was planned on the model of the Church Missionary Society, expecting that "the mission might at

some future period become the adopted child of that noble institution." Captain Gardiner acted as its first secretary. This was in 1844.

The services of an ordained clergyman not being available, the Society appointed Mr. Robert Hunt (afterwards an ordained missionary in Rupert's Land) as missionary catechist. And Captain Gardiner having agreed to accompany him at his own charges, they set sail on December 12, 1844, in the brig *Rosalie*, and anchored in Gregory Bay on February 20, 1845. Their first feeling on landing was one of disappointment. The Patagonians were not to be seen: the place was deserted, which was accounted for by the migratory character of the people. No time was lost in landing the stores and in erecting the wooden houses they had taken out with them. While the latter was being proceeded with by Mr. Hunt and the ship's crew, Captain Gardiner went off to find the Patagonian encampments, but returned from a fruitless search after three days' absence.

As the difficulties of their situation increased, and winter was approaching, it was determined to make another effort to ascertain the whereabouts of the Patagonians. Leaving the station with its stores in charge of an artilleryman named Mariano, who acknowledged himself to be a deserter from Port Famine on his way to Rio de Janeiro, about 3,000 miles distant, Captain Gardiner and Mr. Hunt, not without many misgivings, set out on their errand under cover of the darkness, so as not to disturb some Fuegians who had with evil intent encamped in the neighbourhood of the station. The journey was dangerous and exhausting. Mr. Hunt especially, from exertion, want of water, and sleeping among the thick damp grass, was reduced to the lowest state of

weakness. After continuing their march for several days, and being unable to sustain the fatigue and exposure, they judged it more prudent to retrace their steps by a different route, in the hope of accomplishing the object of their search. In this, however, they were disappointed. The station was reached in due time and with feelings of profound thankfulness—all the more profound that it had been a question with them whether the buildings they had left behind them would be still standing. Happily, they were. Mariano was faithful to the trust committed to him, and prevented the Fuegians from plundering the stores, which they repeatedly attempted to do.

A few days afterwards, to Captain Gardiner's great joy, two Patagonians arrived at the station, followed some hours later by Wissale, the chief, who was attended by eight men of great stature and two women. At first Wissale seemed disposed to be friendly, but on Gardiner refusing to accede to his unreasonable demands, he assumed a threatening attitude, and intimated his intention of avenging himself on the mission party on the following day. It was believed that he was instigated to this course by one Cruz, who, having deserted with Mariano, had quarrelled with him, and now appeared on the scene. Captain Gardiner adopted the most conciliatory measures to avert the threatened calamity. For the rest, he and Hunt committed themselves to the Divine protection. The chief returned as he had said, and was presented with a handsome present as a peace-offering. The whole matter was fully explained to him, and a formal request was again made for the ground on which the houses stood, with permission to remain and teach himself and his people the Word of God. He relented, acceding to Captain Gardiner's wishes on the

one condition, which there was no evading, that he and one of his sons should be allowed to eat with him whenever he partook of food. On the day following, the *Commodore* from Valparaiso appeared in the bay. The captain and a passenger named Kennedy having come ashore, Captain Gardiner took advantage of their presence "to recapitulate what had been said to Wissale respecting the tenure of the station, requesting him either to ratify or retract the permission he had given, adding, that as an English vessel had now arrived, it remained with him to decide whether we should return home by her, or whether we should remain and instruct his people; giving him to understand that unless he promised to protect us, and prevent the stores from being pillaged, we could not possibly stay. He replied that it was his wish that we should remain, that we were brothers, and that he would protect us," &c. This seemed a great point gained. Captain Gardiner had hoped also to get rid of Cruz, who was evidently a desperate character; and he himself desired to be taken on, but as the vessel was going direct to England this could not be effected.

The *Commodore* was scarcely out of sight before Wissale gave such proofs of his petulance, cupidity, treachery, dishonesty, and extortion as threatened the very existence of the mission, and necessitated a change. The conclusion arrived at was that as soon as an opportunity occurred the station should be transferred to some eligible spot in Tierra del Fuego, where the work might be commenced and carried on undisturbed by popish and Chilian influence. While engaged in arranging their plans, Government vessels from Port Famine appeared in the bay. From those on board Captain Gardiner learned that they were on Chilian ground, but that in a few

months the rival state of Buenos Ayres would probably adopt aggressive measures to enforce its claim to that territory. This left no doubt in their minds as to the propriety of removing to some other field. As regards Tierra del Fuego, they were further informed that "the very same jealousy which now exists between the Governments of Chili and Buenos Ayres, respecting their relative claims to Patagonia, equally extends to Tierra del Fuego; and we were given to understand that no territorial settlement would be regarded as complete by either country which did not include a partition of those islands; since the divisional line between the claimants terminates at Cape Horn." The information thus received was most disconcerting. Captain Gardiner felt that it put an extinguisher on his long-cherished hopes. There seemed to be no alternative but to return to England. An English barque having providentially anchored in the bay, passages were at once secured. The mission stores were got on board with the exception of the last boat-load, including valuable manuscripts, which had all to be thrown overboard in consequence of a violent gust of wind which seriously threatened the lives of its nine occupants. "My last adieus were sad ones." So wrote Hunt as he left these inhospitable shores; and they were not rendered less sad by the treachery and thieving propensities of Wissale while the process of conveying the mission property on board was being proceeded with. These devoted missionaries had at all events their convictions intensified as to the deep need in which the natives of South America stood of the gospel.

On their arrival in England in the month of June, 1845, much disappointment was felt at the failure of the attempt to plant a mission on the shores of Patagonia.

"Some, even of the Committee, were for dissolving the Society at once. This, however, was overruled till the question should be determined whether some other part of South America did not afford greater facilities for commencing a mission than Patagonia." With unabated ardour Gardiner again offered his services with a view to obtain information. His offer having been accepted, he again set sail on the 23rd of September of the same year, accompanied on this occasion by Frederico Gonzalez, a young Spaniard, who had been providentially brought shortly before under the notice of the Committee. Being anxious to examine the frontiers of a large district inhabited exclusively by the aborigines, which he had skirted on a former journey, he proceeded to the Port of Cobija, in Bolivia. The journey to the interior extended through the Atacama desert for 112 miles, its sterility not being exceeded even in Arabia. Both missionaries suffered much, Mr. Gonzalez being repeatedly prostrated by fever and ague. Various border tribes were visited, but none were willing to allow foreigners to reside among them.

Captain Gardiner was led to communicate to the President the object of their visit, and to ask the permission of the Government to form a missionary station in one of the frontier districts of the Republic. The request on being made known in Chuquisaca, the capital, met with the most decided opposition from the ecclesiastical authorities, and was at once negatived by Congress. It was, however, renewed in modified terms. In particu lar, Gardiner agreed to confine his efforts to the aborigines inhabiting the territories which are not actually subject to the jurisdiction of the Bolivian authorities. After several interviews with members of the Govern-

ment, the request, thus modified, was approved and sanctioned. The way being now open for the introduction of messengers of the cross in a land hitherto untrodden by any Christian teacher, "Captain Gardiner proceeded to the coast, leaving Mr. Gonzalez at Potosi until he should be joined by a missionary from England, when they would together proceed to the spot which had previously been selected for their residence." He arrived at Southampton on the 8th of February, 1847.

The application to the Church Missionary Society to undertake the management of the mission was renewed by the Committee of the Patagonian Missionary Society. It was again reluctantly declined for the reasons previously assigned, and also because the Directors hesitated to occupy a sphere of labour so remote from the coast as that proposed, and to confine their efforts within the somewhat narrow limits agreed to. The headquarters of the Patagonian Missionary Society were thereupon transferred from Brighton to London, the Committee was enlarged, and at a meeting held on March 26th, it was resolved to prosecute the work among the natives of South America. A few months afterwards another young Spaniard, Miguel Robles, was sent to join Francisco Gonzalez in Bolivia.

A missionary expedition was at the same time sent out to Tierra del Fuego, notwithstanding the somewhat discouraging information given to Captain Gardiner. There were counteracting considerations that afforded a reasonable hope of some measure of success. A pioneer party, consisting of four seamen and a boat carpenter, headed by Gardiner, sailed from Cardiff on February 7, 1848. After a fruitless attempt to effect a landing on Staten Island, owing to the tempestuous state of the

weather, the party proceeded to Lennox Roads, in the hope of being able to form a station on one of the adjacent islands. Eventually, after varied difficulties and hardships, they selected a suitable spot with beautiful anchorage on a small island on the N.E. side of Picton Island, to which the name of BANNER COVE was given. No time was lost in landing the materials for a store-house, which, along with a tent, was subsequently erected. While so engaged, some natives made their appearance. It soon became painfully evident that their presence was to be a source of continual anxiety. It seemed hopeless to proceed with the houses, or indeed to do anything else than watch their property day and night. Their position was felt to be the more precarious in view of the probability of a reinforcement of natives. In a word, the conduct of the natives was such as to force Captain Gardiner most unwillingly to the conclusion that, humanly speaking, the only mode of gaining access to and obtaining a permanent settlement among these people was by their being provided, at the outset at least, with two large decked boats, one to be fitted up as a mission-house, the other to contain the stores, with a small one to be used for landing; or, as Gardiner put it, "*The mission establishment for the present must be afloat.*" Prominent among these evil-disposed Fuegians was the chief who had been named Jemmy Button. He was a powerfully made man, of quite exceptional intelligence and remarkable energy, and a recognized ringleader in all daring exploits and deeds of wickedness.

With deep disappointment, yet firm in the belief that by the blessing of God a mission on a suitable footing might one day be established on these shores, Gardiner once more returned to England, *viâ* Panama and the

West Indies. The other agents of the mission were provided with a passage in another vessel to Callao. The mission property was sold by public auction at Payta.

No less disappointing was the mission in Bolivia. Early in 1847 the Governor was deposed; and the priestly party having become dominant, "the difficulties of gaining access to the Indian population on the frontier became tenfold greater than before; added to this, the state of the Society's finances precluded the carrying on of both missions at once, and the Committee consequently were compelled reluctantly to withdraw Messrs. Gonzalez and Robles from their station."

Since then, and until recent years, little has been attempted for the evangelization of this *terra incognita.* For a considerable time past, however, Mr. Andrew M. Milne, an ardent Scotchman, and the representative of the American Bible Society in the Argentine Republic, has been fired with the laudable ambition of carrying the gospel to its spiritually destitute inhabitants. There seems now some good hope of his earnest longings on their behalf being realized. He was to leave Monte Video a few months ago, along with two Colporteurs, and a friend, Signor Pensoti, who is devoted to the work of Bible distribution in these lands. In a paper that recently appeared in the Chicago "Christian Advocate" Mr. Milne is spoken of as a man "anointed of God to be the leader of the far extended pioneering that is opening all the south-eastern part of the continent for the preaching of the gospel," and the writer expresses the hope that "in this fresh expedition to the west, Mr Milne and his companions may be as manifestly anointed and equipped."

The buoyancy with which Captain Gardiner rose above

these repeated disasters cannot be sufficiently admired. The desire to convey to the natives of South America the blessings of the gospel was a passion with him. Nothing would turn him from it. Accordingly, on his arrival in England, he proposed another expedition on a larger scale. The responsibility involved being too much for the Society, it was suggested that an appeal should be made to the Church of the United Brethren, which had long been conspicuous for its missionary zeal. Shortly afterwards, Captain Gardiner proceeded to Berthelsdorf, in Saxony, with a letter of introduction and a memorial to the Moravian Mission Board. Nearly eighteen months elapsed before the Board was in a position to give its final answer. It was unfavourable. The Established, Free, and United Presbyterian Churches of Scotland were then in turn applied to, with the same result.

The words of the great Apostle of the Gentiles, "perplexed, but not in despair, . . . cast down, but not destroyed," fitly describe Gardiner's mental condition under these adverse circumstances.

II.—FAITH TRIED AND TRIUMPHING.

The headquarters of the Society were now transferred to Bristol. A new committee was appointed. Captain Gardiner pleaded the cause in various parts of the country. A lady in Cheltenham, through the representations of Professor Maurice, of Oxford, subscribed £1000. The following agents were appointed: Richard

Williams, Esq.,[1] surgeon, of Burslem; Mr. John Maidment, a waiter and Sunday-school teacher in London; Messrs. John Bryant, John Pearce, John Badcock, Cornish boatmen; Mr. Joseph Erwin, of Bristol, who had been with Gardiner in his former expedition to Tierra del Fuego as boat carpenter. "Erwin's great admiration of, and affection for, Captain Gardiner, mainly induced him to go out again. He used to say that 'being with him was like a heaven upon earth; he was *such* a man of prayer.'"

Two launches and two small boats having been built, and provisions for six months provided, the mission party sailed from Liverpool in the *Ocean Queen* on September 7, 1850. They arrived in Banner Cove on December 5th following. In parting from them, the captain of the *Ocean Queen*, in the name of the passengers, officers, and crew, expressed to Captain Gardiner, Dr. Williams, and the rest, their sense of the pleasure derived and the intercourse enjoyed during the passage, and, at the same time, presented Dr. Williams with a substantial token of their gratitude for his medical skill, kindness, and attention.

The spirit that animated Captain Gardiner is thus expressed towards the close of a long letter to the secretary of the Society written from the Mission Wigwam, Banner Cove, a few days after leaving the vessel—

"Nothing can exceed the cheerful endurance and unanimity of the whole party. I feel that the Lord is with us, and cannot doubt that He will own and bless the work which He has permitted us to

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[1] Some idea may be formed of the strength of Mr. Williams' desire to aid in this perilous enterprise when it is stated that he was "in receipt of between £400 and £500 per annum, had an aged mother living, and was attached to an amiable young lady."

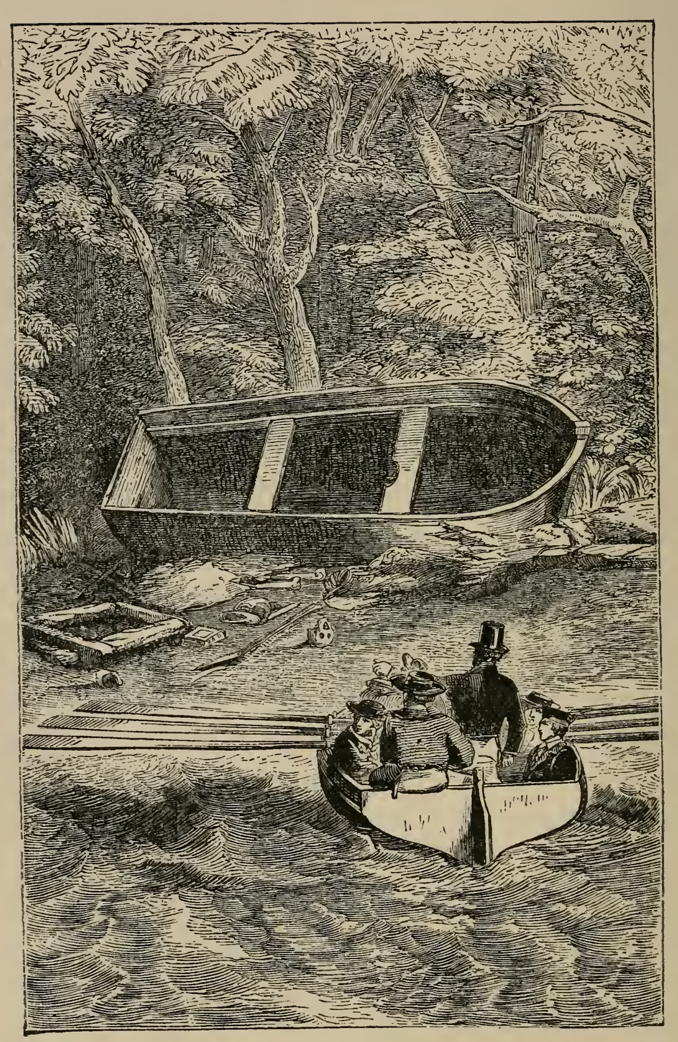
begin. We shall not, I know, be forgotten in your approaches to the throne of grace. It is from that source alone that we draw our strength and consolation. And when we look upon these poor, degraded Indians, and consider that they are, like ourselves, destined to live for ever, we yearn over them, and feel willing to spend and be spent in the endeavour to bring to their ears, in their own tongue, the great truths of the gospel of salvation. My last word to you, dear friend, is, Pray for us, and for a fellow-helper who may shortly take my place."

Along with the letter Gardiner penned some verses, of which the first is here transcribed :

"At length on bleak Fuegia's strand,
A feeble, but confiding band,
In all our impotence we stand.
Wild scenes and wilder men are here,
A moral desert, dark and drear ;
But faith descries the harvest near,
Nor heeds the toil, nor dreads the foe,
Content, where duty calls, to go."

It has already been stated that the mission party were provided with sufficient supplies for six months. Additional stores having been collected, including various articles desired by Captain Gardiner, these were despatched to London for shipment by the *Pearl*, which had been advertised to sail for the Falkland Islands on or about April 21st. Its departure was delayed till June 6th, and no other direct conveyance had been discovered.[1] "To insure an immediate transfer of the stores to the reported Government boat from the *Pearl*, the secretary wrote an explicit and urgent letter to the agent at the Falklands, and entreated the Lords of the Admiralty to

[1] It appears that as early as January the secretary had begun to make inquiries in regard to vessels for the conveyance of the stores, but was uniformly answered that no vessel would imperil her insurance on so small a freight.



DISCOVERY OF CAPTAIN GARDINER'S REMAINS.

send a request to this effect to Governor Rennie." Month after month passed, and no tidings came. In October, as much anxiety was felt in regard to the condition of the mission party, fresh efforts were made by communication with the Admiralty and Sir W. E. Parry with the view of obtaining information. The *Dido* sailed on the last day of October, with orders to touch, if possible, at Picton Island, and make the necessary inquiries. She arrived off the Falklands on January 1, 1852.

The sad tidings of the disastrous events that had been occurring during the weary months of 1851 first reached this country through a letter from Samuel Lafone, Esq., Monte Video, of date December 4th of that year. Along with it was a paper containing extracts from Captain W. H. Smyley's journal. From this paper the following may be given—

"*October* 21*st.*—Came to in Banner Cove, Picton Island; saw painted on the rocks at the entrance of the Cove, 'Gone to Spaniard's Harbour.' Went on shore, and found a letter written by Captain Gardiner saying, 'The Indians being so hostile here, we have gone to Spaniard's Harbour.'

"*October* 22*nd.*—Run to Spaniard's Harbour. Blowing a severe gale. Went on shore, and found the boat on the beach with one person dead inside, supposed to be Pearce, as we cut the name off his frock; another we found on the beach completely washed to pieces; another buried, which is John Badcock. These, we have every reason to believe, are Pearce, Williams, and Badcock. The sight was awful in the extreme. Books, papers, medicine, clothing, and tools strewed along the beach, and on the boat's deck and cuddy. The person in the boat had a large scar in his head, and one in his neck. I supposed he had done this by being delirious, or by chance an Indian might have killed him, as they were too weak to offer resistance. By their journal I find they were out of provisions on June 22nd, and almost consumed by the scurvy, that is, Williams and Badcock; and on June 28th poor Badcock died a miserable death of starvation and scurvy, but a thorough Christian. July

2nd, I find Mr. Williams delirious. He never wrote after June 22nd. Pearce we found dead in the boat. . . . The hail and snowstorms were tremendous. We had no opportunity of burying the corpse in the boat, or of making further search.

"*Sunday* 26*th*.—Got under weigh, and beat up to New Year's Island, and got the crew of the ship off. . . . I found no journal of Captain Gardiner, or of Maidment. What to think of them I scarcely know. It is a mystery yet to be unravelled. The two captains who went with me in the boat cried like children at the sight. I find they had left their powder in the *Ocean Queen*. This deprived them of half their support; and they were never able to catch fish, as Captain Gardiner had done in his former visit. This was a sad mistake. . . .

"I have never found in my life such Christian fortitude, such patience, and bearings as in these poor unfortunate men. They have never murmured even. They seem resigned. And Mr. Williams says, even in his worst distress, he would not swap his situation for or with any man in life. He is happy beyond expression.

"They speak in their journals of going to the Falklands, but they found their boats not fit, and, in fact, they waited until all their provisions were gone, and they were taken with the scurvy so bad, that it was impossible for them to go. They had no rest; they were driven from place to place by the Indians, always in dread and fear. Add to these the stormy, dreary, long nights, with almost perpetual ice and snow, and cooped up in a small boat so laden that there was scarce room to move, without food, and with that terrible disease, the scurvy, and you can judge their situation *partly*. I can scarcely believe that the remainder are alive, but yet I have no evidence of their death, and it is my duty—it is every one's duty—to make a farther search. . . ."

Four parties were engaged in the search. At length April 25th brought letters dated from Valparaiso from the Rev. W. Armstrong and Captain Morshead, of the *Dido*, confirming the worst fears. The former wrote—

"There is ample proof that each of the seven individuals who had put their hands so courageously to the work has finished his earthly course, and, we may believe, attained the crown of martyrdom, though their end was not a violent one, nor brought about by the hand of man. . . . Captain Gardiner's remains were found

by the side of his boat, from which it is most likely he had got out, and was unable to get in again. He had put on three suits of clothes, and his arms were thrust into woollen stockings over the other clothing. Underneath them, at the opening below the waist-coat, the birds had evidently been at work, and lessened the effects of corruption. Mr. Maidment's body was found in the cave; the other two bodies, those of Dr. Williams and of the remaining fisherman, John Pearce, were found near their own boat, and notices directing to the spot were seen on landing. . . . Our dear friend's Bible has been saved, containing numberless passages throughout interlined, and many of them, it would seem, marked during the time of his sufferings, as particularly suited to his circumstances."

Captain Morshead wrote—

"I trust neither yourself nor the Society will be discouraged from following up to the utmost the cause in which you have embarked; and ultimate success is as certain as the present degraded state of the savages is evident. Their state is a perfect discredit to the age we live in, within a few hundred miles of an English colony. Many obstacles might be overcome, and the first efforts of Captain Gardiner are now the surest beacons for avoiding many of the difficulties he had to contend with.

"Picton Island was well chosen, and Banner Cove a beautiful anchorage. Leaving the stores at the Falklands was a mistake. Captain Gardiner and the Society in all other respects seem to have managed very well under the circumstances."

In Captain Morshead's report to the Admiralty, the following among other statements occur:

"From the papers found, Mr. Maidment was dead on the 4th of September, and Captain Gardiner could not possibly have survived the 6th September, 1851. On one of the papers was written legibly, but without a date, 'If you will walk along the beach for a mile and a half, you will find us in the other boat, hauled up in the mouth of a river at the head of the harbour on the south side. Delay not, we are starving.' Among Captain Gardiner's papers I extract the following: 'Mr. Maidment was so exhausted yesterday that he did not rise from his bed till noon, and I have not seen him since.' Again, on September 4th, alluding to Mr. Maidment, he writes: 'It was a

merciful providence he left the boat, as I could not have removed the body.' We were directed to the cavern by a hand painted on the rocks, with Psalm lxii. 5–8 under it. Their remains were collected together and buried close to this spot, and the funeral service read by Lieutenant Underwood ; a small inscription was placed on the rock, near his own tent ; the colours of the boats and ships struck half-mast, and three volleys of musketry were the only tribute of respect I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the gospel for the want of timely supplies."

A few extracts may be added from Captain Gardiner's journal, which was found by Captain Morshead at Spaniard's Harbour. They give some faint idea of what he and his companions must have suffered while anxiously but vainly waiting for supplies.

"In order to give Mr. Williams more room in the boat, I removed and slept in the cavern ; but finding it too damp, and moreover that the spring tides sometimes rise high in it, I took up my quarters last night in a sort of lean-to shed, formed by placing poles against the impending face of a cliff. I have named it the Hermitage. It is rather a cold abode, notwithstanding a fire, which has been made in it ; but it is by no means so damp as the cavern. We all more or less suffer from rheumatism.

"The meat and the biscuit of our share (in the cavern) was all expended, so that we have now only remaining ——, to which I may add six mice. The mention of this last item in our list of provisions may startle some of our friends, should it ever reach their ears ; but situated as we are, we partake of them with a relish—they are very tender, and taste like a rabbit.

"I picked up some weed from the rocks, which we boiled as an experiment. It became tolerably soft, was palatable, and easily masticated. It is now my chief diet, as limpets can only be procured at particular periods, when the tides are low. . . . The jelly weed (as he called it) has proved of late so indigestible that I can scarcely take any of it, and I am again reduced to mussel broth."

Among the papers found by Captain Morshead was

the following, very indistinctly written, on the day Captain Gardiner died,[1] some parts being quite obliterated. But the letter, as here given, is believed to be the correct reading:

"MY DEAR MR. WILLIAMS,—The Lord has seen fit to call home another of our little company.[2] Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and through grace we may join that blessed throng, to sing the praises of Christ throughout eternity. I neither hunger nor thirst, though five days without food. Marvellous loving-kindness to me a sinner!

"Your affectionate brother in Christ,

"ALLEN F. GARDINER.

"September 6, 1851."

The following touching lines, descriptive of Gardiner's closing hours, may here fitly find a place:

"Once more I feel myself at rest. Once more
As calm, as free from pain, as clear in mind
As in the days of health, I gaze around
And ask, What hope?

Maidment, I fear, 'is not.'
When yesterday, at noon, he left the boat,
Saying, 'Farewell!' even then his weary limbs
Scarce bore him onwards, and his pallid face,
Bright with Divine communion, told how near
The blessed Master was he served so well.
'Father, Thy will be done.' We fondly hoped
That Thou hadst called us to the noble work
Of bearing to these lands 'the bread of life,'
And little thought for want of bread to die.
Perchance we erred. If wrong, forgive the wrong;
'Thy ways are not our ways, Thy thoughts not ours.'

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[1] In ignorance that by that time Williams had also been called home.

[2] Referring to Maidment.

Father, Thou changest not ; e'en in this hour
Of keen extremity I turn to Thee :
Thou knowest all—my aims, my pure designs
To serve Thee in the service of Thy Son.
Accept the wish ! all frustrate though it be.

* * * *

How *still* it has become ! How strangely still !
The sea has hushed its roar, and the rude wave,
Which some time since beat harshly on the beach
And made rough music, glides away as mute
As if it rolled on velvet. Not a sound
Breaks the grim silence of the noiseless air ;
Not a leaf rustles, not an insect moves.
And yet the trees are bending ! One by one,
If my sight cheats me not, they shake and turn
As the wind sways them, when in playful mood
It howls among the branches ! Passing strange
Is the confusion ! If I trust the eye,
The ear speaks false ; and if the ear be true,
The sight deludes me ! Ah ! it is too plain
That this great weakness grows so on my frame
That nature reels, and all my senses fail.

'Tis now four days since everything was spent
That human wit, quickened by sharpest want,
Could find for food, or turn to nourishment ;
And wit, thus sharpened, can outwit the fox,
Betray the field-mouse, snatch from out the deep
The refuse of the shark, and from the moss
That fastens on the rock force sustenance.

How *dark* it grows ! Yet on my treacherous ears,
Sounds, like the distant hum of homebound bees,
Fall pleasantly—and music, not of earth,
Floats in the air and rises to the skies ;
Anon it swells, and seraph voices cry,
'Man shall eat angels' food.' Anon it sinks
Into the gentlest whisper, but so sweet,
So ravishingly sweet, that every sense
Is full to overflowing with the joy——

He ceased, and turning gently on his side,
With mingled smile and sigh, the strong man died."

Williams had written in his journal on May 7th—

"... My poor frail body is now very attenuated, and my sinking, depressed feelings are very great at times. But my mind scarcely feels depression, and certainly no depression except in mourning over my unfaithfulness and shortcomings. Should anything prevent my ever adding to this, let all my beloved ones at home rest assured that I was happy, beyond all expression, the night I wrote these lines, and would not have changed situations with any man living."

These affecting details caused a great sensation in this country. They gave a handle to those, and they were not few, who were unfriendly to missions. But undeterred by the injurious reflections so freely indulged in, Mr. Despard published far and wide the determination "WITH GOD'S HELP, THE MISSION SHALL BE MAINTAINED." An offer of service by Mr. J. Garland Phillips, London, was accepted, and he was accordingly appointed in October, 1854, as catechist for three years. Mr. Ellis, surgeon, and several artizans were engaged; and it was arranged that an ordained missionary should follow. A schooner of about 100 tons burden, named the *Allen Gardiner*, and manned by a suitable crew, left Bristol on the 24th of that month. On January 28, 1855, she anchored on the eastern side of Keppel Island, in the West Falklands, on which it was determined, temporarily at least, to settle. A week later, the mission party landed, and having selected a suitable site for the mission station, set about the erection of the wooden house which they had brought with them.

On October 11th, the *Allen Gardiner* sailed with the mission party on a visit to Tierra del Fuego, and on the 18th anchored in Spaniard's Harbour. Proceeding in the cutter *Richard Williams* to Earnest Cove, they had "the mournful satisfaction of standing on the spot where

the remains of Captain Gardiner were discovered," of conducting an appropriate service, and of fastening to the nearest tree and over the grave, a tablet with a suitable inscription, "In Memory of the Lamented Missionary Martyrs." Banner Cove, Picton Island, was then visited. Here every precaution was used to ensure their safety against the evil designs of the natives. Lennox Harbour, Woollyah on Navarin Island, in the neighbourhood of Beagle Channel, and other places having been visited, the little vessel returned to the Falklands.

The mission was reinforced by the arrival on October 20, 1856, of the Rev. G. P. Despard (late Hon. Secretary to the Society), Messrs. Allen W. Gardiner[1] (the only son of the lamented founder) and Charles Turpin, as missionaries; and by Mr. W. Bartlett as manager of the mission farm at Keppel. In November of the following year Mr. Phillips left for England with the view of presenting himself to the Bishop of London for ordination, and in the hope of being again sent out by the Society to the same field. Previous to his return, Keppel Island, instead of being a barren, desolate place, had been transformed, in the neighbourhood at least of its spacious harbour, into a somewhat attractive settlement named "Cranmer," with a number of substantial mission houses, a considerable portion of land brought under cultivation, and a broad road from the beach cut out, levelled, and macadamized. Two visits had been paid to Tierra del Fuego, and one to Patagonia.

Mr. Phillips returned in 1858 on a second three years' engagement as catechist, difficulties having arisen in

[1] Mr. Gardiner was in 1861 transferred to Lota in Chili, and devoted himself to the spiritual welfare of an English community of miners.

regard to his ordination. Towards the latter end of that year the *Allen Gardiner* proceeded to Woollyah, in Tierra del Fuego, and fixed upon a suitable site for a mission station, which the missionaries named "Wycliffe." On returning to Keppel Island, they were accompanied by nine natives, Jemmy Button, with his wife and family, being among the number. Two of the lads, aged respectively eleven and sixteen, lived with Mr. Phillips, and made rapid progress in the acquisition of English. Their behaviour was all that could be desired. Symptoms of discontent and ill-feeling on the part of the Fuegians had occasionally shown themselves while they lived at the mission station at Keppel, but these had been allowed to pass by apparently unnoticed. When accused of, or detected in stealing, their manners were very fierce, and their whole bearing threatening. "On one occasion in particular, one of them got into a great rage with Mr. Phillips, and made signs that they (the natives) would serve him some day as Bartlett did the pig, and would put him where the Yacômosh was, meaning underground, they having seen Mr. Ellis buried." These feelings were again excited when at the jetty on the occasion of being taken back to their own land in the *Allen Gardiner*, after ten months' stay at Keppel, a kind of custom-house search was made in consequence of some workmen's tools having gone amissing. After conveying these natives home, it was intended to bring back a further supply, who were to be under the superintendence of Mr. Despard. The *Allen Gardiner* sailed from Port Stanley for Tierra del Fuego on October 25th, with nine Europeans, besides natives on board. These last were duly landed at Woollyah on November 1st, not, however, without fresh manifestations of discontent, owing to some of their bundles being

again searched by the captain, and not without good reason.

As the mission vessel did not return to Keppel at the time expected, Mr. Despard became very uneasy. With as little loss of time as possible in the circumstances, he made his way to Stanley. Having there chartered the schooner *Nancy*, Captain Smyley at once proceeded to Woollyah, where he learned to his horror that a terrible massacre had taken place. The *Allen Gardiner* was found in Beagle Channel, still at anchor, but a perfect wreck, as far as all the property in her was concerned—nothing remaining but the bare hull and spars. The following are the main particulars of the tragic story, as afterwards communicated to Mr. Despard by the cook, the only one left on board.

"During the time the mission party were on shore, they were engaged chiefly in felling timber, and adding to the house which they had erected within a few yards of the water's edge, built by them on a former occasion. In this work they were joined by the natives, who showed no hostility whatever. On Sunday, November 6th, the little missionary band, with one exception, left the vessel at half-past ten o'clock, intending to hold a service of prayer and praise in the half-finished house on the shore. Fearless of danger, these Christian men assembled to worship their God and Saviour in the presence of a heathen people. Scarcely had the service commenced, when the natives, who now numbered about three hundred, having first secured the oars, so as to cut off all hope of escape by the boat, rushed into the house, and furiously attacked the worshippers with their clubs. They attempted to get to the boat, but in vain. Captain Fell and his brother stood back to back, and were miserably beaten to death with clubs by the infuriated savages. Mr. Phillips reached the water's edge, but at the moment he had his hand on the boat, he was struck on the head by a stone, and fell stunned into the water; but the natives dragged him out, and killed him on the spot."

In the April following, after a hard week's work, in ice and snow and storm, Captain Smyley succeeded in getting



FUEGIAN SCENE IN BEAGLE CHANNEL.

the *Allen Gardiner* ready for sea, and she was once more brought safely back to Keppel. The elder of the native lads, formerly referred to (Okokko), and his wife accompanied him of their own accord. Captain Smyley had ascertained that " six of the murdered party were buried near the foot of a rock. Okokko said two were laid behind the house on the beach, and that *gella chella-way* (many foxes) had preyed on the flesh. These were supposed to have been poor H. M——, and August, the Swede."

How true what Williams wrote in his journal: "Surely Fuegia is the land of darkness, the country of gloom, a scene of wild desolation, both land and climate agreed as to character, the one frowning and desolate, the other black and tempestuous. A few, and only a few cheering smiles has the sun beamed upon us, and the cold snows upon the rough masses of Staten Island put on an unnatural appearance; and looked more and more pale under the reviving influences of the light. If such the land, and such the climate, we have reason to expect the people will not fall short of congruity with either."

Mr. and Mrs. Despard returned to England early in 1862, the station being left in charge of Mr. Thomas Bridges. A fresh missionary party under the superintendence of Mr. W. H. (now Bishop) Stirling, left in August of that year in the *Allen Gardiner*, which had in the interval been lengthened and otherwise made more serviceable. Keppel Island was reached on January 30, 1863. A few weeks later, it was resolved to re-open communication with the Fuegians. Much depended on Okokko, who was to act as interpreter. He had proved most faithful during his residence at Keppel, and had acquired a good command of English. The first place

visited was Pack-saddle Bay, where confidence was speedily established with a family named Chingaline, the father readily allowing his son, a most attractive boy about fourteen, to go with the mission party to Keppel. The boy referred to was one of four who were brought to England two years afterwards. When Woollyah was reached, Okokko in earnest tones addressed the natives who occupied the canoes about the ship They were most attentive. It was the first time Fuegians were thus spoken to by one of themselves. On the Sunday, he went ashore with his wife and family, and spent the day, as he assured Mr. Stirling, in seeking to make his countrymen understand the real object of the missionaries, and to secure their friendly disposition towards them. The substance of what he said was that they had come, "not to destroy men's lives, but to save them." Their intercourse with the natives at Woollyah was most encouraging, so much so, that more Fuegians wished to go to Keppel than could be accommodated there. The total number which they had on their return under their care and training, including Okokko and his family, was eleven. These were shortly afterwards joined by three Patagonians from Santa Cruz.

In the following year the *Allen Gardiner* again left for Woollyah, for the special purpose of conveying Okokko thither. He desired now "to settle in Tierra del Fuego, and there to create a home. Camilenna, his wife, was no longer to fish and wander in the canoe. Her position was for the future to resemble that of an English wife; she was to stay at home, take care of the children, and present to her people an example of domestic life." Such was Okokko's idea, as expressed to Mr. Stirling. He was accompanied by other Fuegians who had been

at Keppel. At Pack-saddle Bay the spirits of the party were greatly distressed on learning that large numbers of the natives had during the previous summer been carried off by a fatal malady. Among others, all Camilenna's relatives had died. Jemmy Button also was reported to be dead, which was confirmed when they got to Woollyah. By the third or fourth day the entire Woollyah party had arrived, forty canoes being reckoned at one time in the harbour. "Poor Jamesina, as Mr. Despard used to call Jemmy Button's wife, visited the ship the day after its arrival. Her face was full of sorrow; and pointing with her finger toward the sky, she gave me to understand by looks more than words, the cause of her grief, and how great it was. A majority of the natives had the hair cut short on the head, and other evidences of mourning were frequent."

Scrambling over the rocks, the remains of Mr. Phillips, Captain Fell, and the others were fallen in with. The bodies were reverently interred, a funeral service being held, partly in the ship and partly by the grave. Their unexpected discovery was a melancholy satisfaction. A suitable site for Okokko's home was fixed on, and provisions were left with him to serve for seven months. On parting, he in a simple, earnest manner asked Mr. Stirling to pray for him when he was away. "A commencement had been made of civilization; a witness for the truth had been planted in Tierra del Fuego. It was but a feeble beginning; what was to be its issue?"

When the *Allen Gardiner* visited Woollyah in 1865, it was found that Okokko's house and property and goats had been burnt by three natives in a fit of jealousy during his absence on a fishing expedition. He was much distressed at what had happened. In the circum-

stances it was considered advisable that he and his family should return to Keppel, along with other natives, for further instruction.

Mr. Stirling returned to England soon after, bringing with him the four Fuegian youths already referred to. During their sixteen months' stay in this country, they conducted themselves in a way to win the esteem of all with whom they were brought in contact. One of them (Urupa) died on the way back, just before reaching Keppel Island. He was believed to have been a genuine follower of the Lamb. The intelligence was conveyed to Urupa's father by Threeboys, another of the youths. Threeboys himself was visited by a fatal malady, and died at sea, having also given evidence of a decided change. He was buried at Stanley three months after his companion. Both youths had been baptized in England.

By way of experiment, a small settlement was commenced in 1868 at Liwya, on Navarin Island, on the southern shore of Beagle Channel. Among others placed here were Okokko and Lucca, who had been so much about Keppel station; Pinoia, who had been for a shorter time at Keppel; and Jack, another of the youths who visited England. Before leaving, Mr. Stirling did his best to strengthen them in their new and trying position. He visited the station a few months afterwards, and finding things in a satisfactory state, he resolved to take up his residence among them. Accordingly, in January, 1869, he established himself at Ushuwia, a more suitable site on the north shore opposite Liwya, to which place the natives with the exception of Okokko willingly removed. The *Allen Gardiner* having been sent away, Mr. Stirling was now left alone among the natives. It was a trying position. And very soon the conduct of

the more lawless natives called into exercise his faith and courage and Christian prudence—qualities that have been conspicuous all through his missionary career. As the best counteractive to their evil habits he set in operation "a vigorous plan of outdoor work for the purpose of laying out a future and complete settlement." Gradually an improvement was discernible, until at length "the more conscientious natives formed themselves into an inner circle to defend their teacher from the violence of the outer circle."

During the same year Mr. Stirling was summoned home for consecration as the first Bishop of the Falkland Islands.[1] Mr. Bridges, who had gone out to Keppel when only thirteen years of age, received ordination from the Bishop of London about the same time. In the estimation of the bishop, "it was scarcely possible to imagine a man more fitted in every way for the singularly difficult and peculiar work allotted to him." On his return, in 1870, Mr. Bridges took charge of Ushuwia station.

In 1872, Bishop Stirling, assisted by Mr. Bridges, at one service baptized thirty-six adults and children, and joined seven couples in Christian marriage. It was a day to be remembered. The baptized organized evening worship spontaneously, and met in each other's houses for prayer and praise.

Since then the work has steadily progressed. There is now a Christian village. Instead of the miserable wigwams, cottages have been erected, gardens have been planted and fenced, roads have been made, cattle and

[1] Bishop Stirling was consecrated on December 21, 1869. His episcopal supervision extends to all clergy of the Church of England in South America, except the Diocese of British Guiana. He superintends the Society's stations.

goats have been introduced; an orphanage containing twenty-six children, clothed, fed, and educated at the expense of friends in England, has been erected; polygamy, witchcraft, infanticide, wrecking, theft, and other vices have been abolished. Mr. Bridges has compiled a grammar and an extensive vocabulary and dictionary, and he has also completed a translation of the Gospel of St. Luke, and the Acts of the Apostles in the Yaghan language, five hundred copies of the former having been printed and sent out. The baptismal register at the close of 1881 showed a total of one hundred and thirty-seven names. Some natives have been settled on Gable Island, near the entrance of the Beagle Channel, preparatory to its being occupied as an additional station in connection with the Fuegian Mission.

Keppel Island was in 1868 leased by the British Government to the Society for sixty years at a small rent. It is a valuable missionary settlement, where natives brought over at their own request from Tierra del Fuego are boarded, religiously instructed, and trained in husbandry. Many of those trained there are now leading Christian lives and following useful pursuits in their own country. The sale of wool in London in 1881 from that station realized the sum of £546.

Patagones or El Carmen, on the north-east coast of Patagonia, is a medical mission station, and has been under the charge of the Rev. Dr. Humble since 1864. It has had varying success, owing chiefly to the exterminating policy adopted towards the Indians by the Argentine Government. The dispensary is largely taken advantage of by the Patagonians, the Horse Indians of the Pampas, and by the Spanish-speaking natives.

The mission schooner, after twenty years' service, was

in 1874 superseded by a yawl, the old familiar name *Allen Gardiner* being retained. This messenger of peace is as indispensable as ever, and more than ever helpful in furthering the interests of the mission.

The Society occupies various other stations in the Argentine Republic, in Uruguay, in Brazil, on the Amazon River in the north, and in Chili on the west coast. The work carried on in these fields is for the most part for the benefit of British and other English-speaking settlers; but much missionary labour is also engaged in among the heathen and Portuguese and Spanish-speaking populations.

The Society has had many and altogether peculiar trials. But the practicability of evangelizing the degraded Patagonians and Fuegians is an accomplished fact, and there is a glorious future in store for it. The "hope deferred" is now at length in course of being realized.

Reference has been made to Charles Darwin's estimate of the Fuegians. On the occasion of the annual meeting of the South American Missionary Society in 1881, Admiral Sir B. J. Sulivan, who had resided at the Falkland Islands, stated that he had informed Darwin of the kindness shown to the crews of shipwrecked vessels on the part of natives who had been more or less under the influence of the mission, and had also communicated to him the fact, reported by Mr. Bridges, of there being fowl-houses unlocked at the mission station, with plenty of eggs, and that during all the years he had been there the missionaries had not lost one fowl or one egg. In reply, the great naturalist wrote, "He could not have believed that all the missionaries in the world could ever have made the Fuegians honest." The admiral also spoke of Darwin having long maintained that "nothing could be done by means of mission work, that all the

pains bestowed on the natives would be thrown away, and that they could never be civilized," and of his admitting afterwards that he was wrong in this opinion, and writing to him in these terms, "I had always thought that the civilization of the Japanese is the most wonderful thing in history, but I am now convinced that what the missionaries have done in Tierra del Fuego in civilizing the natives is at least as wonderful." So impressed indeed was Darwin with the greatness of the change thus wrought by the mission, that he became a regular subscriber to the Society's funds.[1]

The Missionary Society of the Methodist Episcopal Church of the United States has been labouring in the South American field among the English-speaking portion of the population since 1836; and among the Spaniards since 1867. It has stations in Uruguay (Monte Video), Buenos Ayres, and Rosario De Santa Fe. The aggregate membership is about 250, and day scholars 630.

[1] In this connection, it may be mentioned that when Darwin visited New Zealand in the *Beagle*, he was so struck with what he witnessed there that he wrote, "The lesson of the missionary is the enchanter's wand. . . . To think that this was the centre of the land of cannibalism, murder, and all atrocious crimes! I took leave of the missionaries with thankfulness for their kind welcome, and with feelings of high respect for their gentlemanlike, useful, and upright character. I think it would be difficult to find a body of men better adapted for the high office which they fulfil."

SYRIA.

I.—PIONEERS OF THE AMERICAN BOARD.

THE fields passed under review in the preceding chapters have been distinctively heathen. Attention is now to be drawn to lands in which various corrupt and decayed Oriental Christian churches have long held sway—churches in which the truth has been for ages overlaid by superstition and which are characterized by a dead formalism. No apology is needed for giving the missions to such lands a prominent place in the present volume. They furnish legitimate spheres of missionary labour.

In 1818 the American Board resolved to commence operations in Western Asia, and nowhere has the Divine blessing more signally rested upon the labours of this or any other society. In November of the following year the Revs. Pliny Fisk and Levi Parsons sailed for Palestine, their appointed sphere of labour. After a few months' residence at Smyrna, they repaired to the Greek college at Scio for the study of the modern Hellenic, and soon made an extensive tour of investigation of the ground once occupied by the Seven Churches of Asia. On their return, it was agreed that Mr. Parsons should proceed to Jerusalem, where he arrived on February 21, 1821, being the first resident Protestant missionary in that city. He

died at Alexandria early in the following year, whither he had gone to recruit his broken health. In consequence of the then disturbed state of Palestine, Mr. Fisk proceeded to Malta to seek advice respecting his future course. He was there joined by the Rev. Jonas King and the Rev. Joseph Wolff. At the beginning of 1823, the three missionaries set out for Jerusalem by way of Egypt, where they were able to distribute Bibles and tracts at the various villages through which they passed. To escape the hot season in Jerusalem, they removed temporarily to Syria. While there the Revs. William Goodell and Isaac Bird arrived in Beyrout. Mr. Fisk was accompanied on his return to Jerusalem by Mr. King. In the course of 1824 these two brethren visited Damascus and Aleppo with the view of prosecuting their Arabic studies, and from thence they went on to Beyrout. They returned to Jerusalem in the spring of 1825, but the confusion and insecurity that prevailed there in connection with the levying of the annual tribute by the Pasha of Damascus were such as to compel them once more to retrace their steps to Beyrout. The vigorous constitution of Mr. Fisk succumbed soon after to the Syrian climate. Though only thirty-three at the time of his death, he is spoken of as "an uncommon man, . . . esteemed, reverenced, and lamented."

The Syrian Mission dates from the arrival of Messrs. Goodell and Bird on November 17, 1823, Beyrout, on the western side of a large bay, being from the first regarded as the central station. The acquisition of the languages of Syria was felt to be indispensable, and accordingly Mr. Goodell devoted himself chiefly to the study of Armeno-Turkish, the language of the Armenians,

and Mr. Bird to that of Arabic, spoken by the Maronites and Syrian Roman Catholics.

The first school, composed of six Arab children, commenced in 1824, was taught for a time by the wives of the missionaries. In the course of the year an Arab teacher was engaged, and by the end of it the pupils had increased to fifty. In spite of Romish hostility, there were, in 1827, in thirteen schools in the town and vicinity, no fewer than six hundred children, of whom upwards of one hundred were girls.

The Maronite priesthood becoming alarmed by the spread of Protestant truth, the Patriarch issued a proclamation, in order if possible to arrest it. This was replied to by the missionaries. Asaad el Shidiak, a talented Maronite, who had been successively in the employ of the Maronite bishop of Beyrout, of several Arab chiefs, and again in that of the bishop, now elevated to the Patriarchal chair, undertook to combat the statements of the missionaries. His essay, however, from one cause or another did not see the light. Whether it was in consequence of the declinature of the Patriarch to allow it to be published does not appear; but in March, 1825, Asaad made application to be employed by the mission as a teacher of Arabic. There being then no special need of another teacher, his proposal was from prudential considerations declined. But Mr. King having providentially arrived from Jerusalem immediately afterwards, he gladly availed himself of Asaad's services for further instruction in Syriac. In turn, he aided Mr. Fisk with the Arabic language. The connection thus formed had momentous issues. On King's departure from Syria, while assisting in putting a "Farewell Letter" in neat Arabic style, and making a large number of

copies of it for circulation, Asaad resolved to reply to the said "Letter;" and it was when so engaged, and especially in connection with the reading and earnest study of the twenty-ninth chapter of Isaiah that the truth first dawned upon him. The reading of the New Testament strengthened him in his search after it. Then followed a threatened excommunication, a visit to his friends at Hadet, and an engagement with Mr. Bird for a year.

By special invitation, Asaad was induced, against the remonstrances of the missionaries, to pay a visit to the Patriarch at Alma. There he remained, or rather was detained, for several weeks, during which he was engaged in daily discussions on religious subjects. Watching his opportunity he effected his escape from the convent at midnight, and made his way over the dangerous mountain paths to Beyrout, where he was welcomed by the missionary brethren. The excitement in the convent when his escape became known may be imagined. An attempt to recapture the fugitive by means of a Turkish sheriff failed. Then came his elder brothers, followed by his mother and a younger brother. The ordeal was a trying one, but Asaad stood firm. The next device proved more successful. It took the form of a friendly letter from the Patriarch, "begging him to return home, and relieve the anxieties of his mother and family, and giving him full assurance that he need not fear being interfered with in his freedom. He was thus approached on his weak side." He consented, though warned of the risk thus ran, and next day he was escorted by four of his relations to Hadet. A fortnight had not elapsed before twenty or more of his relations assembled to convey him by force to the Patriarch, his second eldest brother being the ringleader. Asaad's expostulations and the mother's

tears were alike in vain. He recognized in the proceeding the fulfilment of the words, "The brother shall deliver up the brother to death, and a man's foes shall be they of his own household." "He was first taken to the convent of Alma, and then to Canobeen. That convent, where he was destined to wear out the miserable remainder of his life, was in one of the wildest and least accessible recesses of Lebanon." On his arrival there, he was subjected by the orders of the Patriarch to the most cruel treatment. With a heavy chain round his neck, the other end of which was attached to the wall, he had to lie on the bare floor. Daily he was severely beaten. He was put upon short allowance, and was denied all access to books and writing materials. A cousin having found access to him made known his miserable condition, and his relatives in consequence relented. By their assistance he again managed to escape from the convent, but was captured by soldiers who had been sent in search of him, and by them was brought back. "On his arrival," says a priest who was with him, "he was loaded with chains, cast into a dark, filthy room, and bastinadoed [1] every day for eight days, sometimes fainting under the operation, until he was near death. He was then left in his misery; his bed a thin flag mat, his covering his common clothes. The door of his prison was filled up with stones and mortar, and his food was six thin cakes of bread a day and a cup of water." For four long years he dragged out a miserable existence in this loathsome prison. The time, cause, and manner of his

[1] A Turkish mode of punishment by beating with a stick the soles of the bare feet—the person subjected to it lying on his back, and the feet being placed between a small pole and a strong cord attached to each end of it, the pole being turned round and round until the feet are immovably secured.

death could never be ascertained. It was not until after the capture of Acre by Ibrahim Pasha, in 1832, that Mr. Tod, an English merchant, was furnished by him with ten soldiers to search the convent. This was done, but Asaad could not be found. The Patriarch asserted that he had died two years before; and Mr. Tod could not do otherwise in the circumstances than accept the statement. Thus early in its history was the mission tried in the person of this true-hearted Arab disciple; and nobly did he witness for Christ in the face of a most terrible and long-continued persecution, not counting his life dear unto him, so that he might finish his course with joy. His was truly a martyr's death.

The case of Asaad furnishes an illustration of the system of falsehood, injustice, oppression, robbery, and cruelty, which at this time prevailed. Would that such proceedings had been confined to the period in question! The case, alas! has been far otherwise.

Early in 1827 the Rev. Eli Smith joined the mission. Shortly after, sixteen individuals sat down at the table of the Lord to commemorate His death. They were from the Episcopal, Congregational, Lutheran, Latin, Greek, Maronite, Armenian, and Abyssinian Churches, and constituted the first native Christian Church. Dionysius Carabet and Gregory Wortabet, with their wives, were received into membership at the same time. The sapling then planted has since become a goodly tree, now known as the SYRIAN EVANGELICAL CHURCH.

Mr. Bird finding it necessary to take his family to the mountains proceeded to Ehden, where he was cordially received by the Sheikh Latoof and his son Naanui. For the friendly conduct thus shown to "that deceived man, and deceiver of men, Bird, the Bible man," Latoof and

his family were excommunicated[1] by the "Patriarch of Antioch and all the East." A violent assault was also made upon them by a rival Sheikh; and as Bird's continued presence there exposed his friends to further ill-treatment, he judged it prudent to proceed to Tripoli. He was accompanied by Naanui, and followed by the Patriarch with his maledictions. After a short residence at other places on the Lebanon, he returned towards the end of the year to Beyrout.

The battle of Navarino was fought in the following year (1828); and such was the apprehension of war between Turkey and the Allies, so difficult had it become to obtain money for their bills from America in consequence of the entire stagnation in trade, and so great was the danger of taking refuge on the mountains, that Messrs. Bird, Goodell, and Smith removed temporarily to Malta. They took with them Carabet and Wortabet, with their wives. At Malta, as being a more suitable place for such an object, printing-presses had been set up, with fonts of type in English, Italian, modern Greek, Græco-Turkish, Armenian, and Armeno-Turkish. The enforced retirement of the missionaries for a time from Syria was rather a happy providence than otherwise, as it enabled them not only to render important service in

[1] The sentence of excommunication ran thus: "They are accursed, cut off from all the Christian communion; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig-tree cursed by the mouth of the Lord Himself; and let the evil angel reign over them, to torment them by day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favour, or give them a salutation, or converse with them in any form; but let them be avoided as putrid members, and as hellish dragons. Beware, yea, beware of the wrath of God!"

connection with this department, but also because it furnished them with a convenient opportunity of proceeding with the work of translation. "During that year, there were printed 78,000 copies of fourteen works, amounting to nearly five millions of pages, all in modern Greek. A translation of the New Testament in the Armeno-Turkish, printed at the expense of the British and Foreign Bible Society, was prepared conformable to the original Greek from two translations—one by Mr. Goodell, with the aid of Bishop Carabet; the other by an Armenian priest at Constantinople, in the employ of Mr. Leeves, the agent of the Society. From the establishment of the press in 1822 to its removal to Smyrna in 1833, about 350,000 volumes were printed and circulated.

As the result of conferences held at Malta, a distribution was made of the mission forces, Mr. Bird being appointed to Syria, Mr. Goodell to Constantinople, and Mr. Smith for an exploring tour among the Armenians of Turkey. Mr. Bird, accompanied by the Rev. George B. Whiting, who had shortly before arrived from America, left Malta for Beyrout May 1, 1830. "The members of the Greek Church greeted them in a friendly manner, and were ready to read the Scriptures with them; but the Maronite priests,[1] faithful to the Church of Rome, forbade their people all intercourse with the 'Bible men,' whom they described as 'followers of the devil.'"

Gregory Wortabet's connection with the mission has

[1] The Maronites, so named after John Maroon, a monk who lived in the fifth century after Christ, acknowledged the Pope in 1180, and are still in nominal connection with the Church of Rome. According to Dr. W. M. Thomson, there are eighty-two convents, with 2,000 monks and nuns, on the Lebanon. A bitter hereditary animosity is cherished by the Maronites towards the Druses, which is in measure reciprocated by the latter.

already been alluded to. When he made the acquaintance of the missionaries in 1826, he belonged to the monastic priesthood in the Armenian Church. He is described as having been "an uncommon character;" while "his personal sufferings, both for good and evil doing, prepared him to receive benefit from his converse" with them. It seems to have been through their consistent conduct that the first ray of light entered his mind. His earnest inquiries led him to renounce entirely his self-righteousness, and all dependence on the absolutions of the Church, and to trust for salvation in the blood and righteousness of the Lord Jesus Christ alone. Shortly after his return from Malta, he settled at Sidon, where he was respected by the principal inhabitants, whom he warned night and day; his wife (for he abandoned his monastic vows, and married) being regarded as a "model of humility and piety." Among other services rendered by him to the cause of Christian truth was the publication of "a full exposition of the points at issue between Protestants and the Church of Rome," the result of a controversy into which he had been drawn by a zealous Maronite. It attracted much attention; and although an answer was repeatedly promised, none ever appeared. The earthly course of this excellent man, one of the first-fruits of the mission, was terminated, it is believed, by cholera, in September, 1832.

A most important exploratory journey was made in 1834 by Mr. Eli Smith, accompanied by Dr. Dodge, through the country eastward of the Jordan, and also that bordering on the eastern range of Lebanon. They visited in succession Damascus, the Hauran—never before explored by Protestant missionaries—Bozrah in the south-east, the region of Bashan to the south-west; then crossing

the Jordan not far from the Lake of Tiberias, visiting numerous Greek Christians on the west of Mount Hermon, and returning to Damascus. The health of the missionaries in Beyrout requiring the presence of Dr. Dodge, Mr. Smith completed the tour of Anti-Libanus alone, finding his way back to Beyrout by way of Tripoli. Unfortunately, the voluminous journal of this tour, which he intended to publish so soon as he could find leisure, was lost in a shipwreck in 1836, during a voyage to Smyrna, on account of his wife's health, an event which hastened the death of that estimable Christian lady.

The High School (since constituted as the Syrian Protestant College) was commenced in 1835, it being arranged that the pupils should pay a moderate sum for their board and education, and that they should lodge, eat, and dress in the style of the country. In the same year Mr. Bird was compelled, on account of the declining health of his wife, to visit Smyrna, and, after a year's residence there, the United States. It proved a final separation from the Syrian field, and was for a time an irreparable loss to the mission, as well as a severe disappointment to themselves.

In 1838, Mr. Eli Smith was the associate of Dr. Edward Robinson in connection with his "Biblical Researches in Palestine and the Adjacent Regions." His acquaintance with the Arabs and their language enabled him to do service of a kind that was essential to the success of the enterprize.

The work among the Druses, who are found chiefly on the mountains of Lebanon and in the country called the Hauran, to the south of Damascus, may be said to have commenced in 1835, although previous to that time individual Druses had received religious instruction from

members of the mission. The following particulars relating to these people are taken from Dr. Rufus Anderson's valuable "History of the Missions to the Oriental Churches"—

"The sect originated with Hakem, a Caliph of Egypt, but derived its name from El Drusi, a zealous disciple of the Caliph. They believe Hakem to be the tenth, last, and most important incarnation of God, and render him Divine honours. They have ever taken great pains to conceal their tenets, which seem to be compounded from Mohammedanism and Paganism, and it is only a portion of themselves that know what the tenets are. Those are called the Akkâl, or *initiated;* the others are the Jebal, or the *uninitiated.* Four centuries and a half after the death of the founder of the sect, it became powerful under a single chief. Inhabiting the rugged mountains of Lebanon, they maintained for many ages a free and independent spirit in the midst of despotism, and were a semi-independent people within the Turkish dominions down to the summer of 1835, when they were subdued by Ibrahim Pasha."

Events followed the subjugation of the Druses in rapid succession. These had an important and on the whole a helpful influence on the work and prospects of the mission. There was observed among them an unlooked-for readiness to receive religious instruction. This arose, however, rather from political considerations than as the result of any awakened spirit of inquiry. The fact, notwithstanding, was an encouraging one, and the missionaries took full advantage of it. The Druses are on the whole a hopeful class to labour amongst, not only because of their energy and intelligence, but also on account of their being a sort of stepping-stone by which access may be obtained to the Mohammedans.[1]

[1] Some suppose that the Druses are the descendants of the ancient Moabites, who emigrated from the Hauran about the time of the Crusades. They disown the name of Jesus Christ, as they do also that of Mohammed.

Mr. Bird, along with others, spent the hot months of the summer of 1835 at the Druse village of Aleih on the mountain, and had a small company at an Arabic service every Sabbath, the young sheikhs of the village being among the number. When he was forced to leave with his sick wife for Smyrna, Mr. Smith took his place, and had every opportunity of preaching the gospel not only there, but in eight or nine other villages. Mrs. Dodge, too, succeeded in gathering in Aleih a school of girls, the first effort of the kind that had been made in that region.

A levy, demanded of the Druses previous to the visit of the missionaries, had been refused, with a remonstrance to Mohammed Ali against the imposition of the odious burden. Four days after Mr. Smith had returned to Beyrout, "Ibrahim Pasha presented himself before Deir el-Kamr at the head of 18,000 men. Taken by surprise, no opposition was made. Both Druses and Christians were at once disarmed, and officers were left to collect recruits." These proceedings had the effect of making the Druses still more open to missionary influence. So general indeed had the desire become to throw off their own religion, that had the Brethren been disposed to favour a national conversion, after the example of the early and middle ages, it is probable that the whole body of the Jebal Druses at least would have become nominal Protestants. But they were not anxious to encourage a mere profession of Christianity. Among the more earnest of the Druses was one named Kasim, who was cast into prison by the governor of Beyrout and severely beaten for his adherence to the Christian cause, and his refusal to adopt the Moslem faith. He remained steadfast, and declared his readiness to die if need be at the stake

rather than abjure his Christian profession. He "was often heard by his fellow-prisoners in the watches of the night calling upon Jesus Christ to help him." At length, after seventeen days' imprisonment, on the representations of the missionary to Suleiman Pasha, who was next in power to Ibrahim, and moved by the daily entreaties of the prisoner's wife, Kasim was set at liberty. And it is a striking proof of the care exercised in regard to admissions to the native church, that, notwithstanding the ordeal through which he had passed, two years elapsed before the rite of baptism was administered. His wife and their six children were baptized at the same time; and the admission of his brother and his brother's wife followed not long after.

The interest continuing to spread in spite of Moslem and Romish intolerance, the missionaries had their hands full of work. In particular, the Rev. Wm. M. (now Dr.) Thomson,[1] who had joined the Mission early in 1834, was so incessantly occupied in dealing with inquiries, replying to letters, &c., that he found it necessary to call in the assistance of two of his colleagues. "A large and convenient chapel had been obtained, where were held two stated Arabic services on the Sabbath; and on the evening of the Sabbath, the natives had a prayer-meeting by themselves. In the free schools there were eighty scholars; the seminary for boys had twenty boarders; and the distribution of books and tracts continued. In this work a blind old man of the Greek Church named Aboo Yusoof was an efficient helper."

A serious arrest was now laid upon the work. The conquest of Syria by Mohammed Ali, and the jealousy

[1] Author of the valuable work entitled "The Land and the Book."

of France and Egypt brought about a combined movement on the part of England, Russia, Prussia, and Austria for the restoration of Syria to the Porte. Beyrout became the seat of war, and was bombarded by the English fleet in 1840. The missionaries were obliged to quit the city. Several of them proceeded to Jerusalem, while others were conveyed to Cyprus, steps being taken previous to their departure, by hoisting the American flag over their houses, and otherwise, to provide as far as possible for the preservation of the mission property. As might have been anticipated, the allied forces were victorious. It was no small relief to the missionaries to find on their return towards the end of the year that, although the city was for the most part in ruins, the property of the mission had been preserved almost intact! The hand of God in its preservation was gratefully acknowledged. Ere long mission operations were resumed at Beyrout, and schools were also opened at several villages on the Lebanon, one especially at Deir el-Kamr at the instance of the Druse chiefs, for the sons of the ruling class.

A civil war between the Maronites and Druses followed. It was provoked by the Maronite Patriarch who sought to crush the other sect. "He ordered the Druse sheikhs to assemble at Deir el-Kamr. They came armed, and, as they approached Deir el-Kamr, were required to send away their followers and lay aside their arms. They refused. A battle ensued, and the Maronites were defeated." The Druses carried the war into the enemy's camp. "Not a convent, and scarce a village or hamlet belonging to the Maronites, was left standing." Nor was the victorious and destructive progress of the Druse army arrested until the Turkish army, which might

have prevented the conflict, had taken the field, and separated the combatants. The practical result was such as to encourage the hope that the mission might now be more free to prosecute the work both in Beyrout and on the Lebanon. But the hopeful prospects were again clouded when in 1842 "an army was marched into Lebanon, accompanied by Moslem sheikhs and teachers, and the whole Druse nation was compelled to appear, outwardly at least, as Moslem."

The year 1844 was marked by the secession from the Greek Church [1] of a considerable body of the people belonging to Hasbeiya, a village of 4,000 or 5,000 inhabitants at the foot of Mount Hermon, and their adherence to the Protestant cause. Such was their earnestness that on being informed of an organized movement to force from them a recantation, seventy-six adult males entered into a solemn covenant to stand by each other to the last. "The covenant was taken by them separately, each one standing by the table, and laying his hand upon the Bible as it was read to him." Mr. Smith thus refers to the proceeding: "The affecting solemnity of this scene I leave you to imagine. I have been many years a missionary, and have witnessed a great variety of heart-thrilling events, but this is one of the last that I shall ever forget. . . . At some future day, when the gospel shall have triumphed here, it will be cherished and

[1] The Greek Church does not profess subjection to Rome; condemns as idolatrous the use of images in church, but substitutes pictures instead; does not enforce celibacy on its priesthood; rejects the doctrine of purgatory, but orders masses for the souls of the dead; enjoins the worship of the Virgin Mary and prayers to saints; and allows the Scriptures to be read by the people. The Greek Catholics are proselytes gained over to the Romish Church by the influence chiefly of Jesuits and priests.

admired as the first declaration of independence against ecclesiastical tyranny and traditionary superstition." A time of bitter persecution followed, during which the Protestants fled in order to escape the murderous violence of their enemies.

Thus the work advanced year by year amid the oft-recurring strifes of sects and parties, religious and political. Villages were attacked and plundered, now by one party, then by another. Occasionally anarchy reigned supreme, as in the autumn of 1850, when "all the (Greek) Churches, save one, were rifled and then burnt or destroyed, together with a large number of private houses;" and "not a few of the Christians were murdered, or severely wounded." Sabbath and week-day services were frequently interrupted, and the attendants at them dispersed or imprisoned, but only to gather again in greater numbers. Schools were filled and emptied, and filled anew with a constantly increasing attendance of pupils. Persecution was attended with the usual results. The chaff was thereby separated from the wheat. The "trees of righteousness, the planting of the Lord," struck their roots deeper in proportion to the efforts made to uproot them. Thus, in reference to Sidon, it is said: "Nearly all the professed converts stood firm; though subjected to want, cruel hatred, and banishment from their homes. There was an advance in religious character; more decision, more intelligence, more earnestness. The inquiry was, What is real religion, and how can one become a partaker in its infinite blessings?"



During the entire history of the mission, extending over a period of nearly sixty years, no event has created a more profound sensation throughout Christendom than the civil war, in 1860, between the Druses and the

Maronite Christians, when thousands, chiefly of the latter, were with savage cruelty massacred on the Lebanon, at Hasbeiya, Damascus, and elsewhere. The Druses, roused, it is said, to desperation, were the prominent actors in those scenes of blood that have disgraced our common humanity; but the Turks were believed to have been the instigators. It does not fall within the design of this work to enter into the harrowing details.[1] Suffice it to say, in the words of Dr. Thomson, that "there was never,

[1] A few particulars may however be given. In the neighbourhood of Sidon hundreds of unarmed men and defenceless women and children were butchered. At Deir el-Kamr more than a hundred houses, along with a schoolhouse belonging to the mission, were burned to the ground. Of the flourishing town of Zahleh "nothing remained but a vast collection of roofless houses, with blackened, shattered walls. Shops, magazines, costly dwellings, and elegant churches, all shared in the common ruin." At Hasbeiya the Turkish officer in command of the castle threw open the gates, and offered to the entire Christian population protection against the Druses if they would deliver up their arms. The unsuspecting Christians fell victims to this treacherous invitation. After they had been confined nine days in the castle, and were almost starving, the traitorous Turk opened the gates and admitted the Druse army, who, with imprecations and savage yells, rushed upon the unarmed crowd, and literally hewed in pieces, with axes and swords, more than a thousand helpless and defenceless victims. One of the Protestant brethren, Shahin Abú Bakarat, after exhorting his fellow-sufferers to commit themselves to Christ, sank under the Druse axe while on his knees in prayer. Twenty-six villages in the vicinity were burned, and the whole province was laid desolate. At Damascus, "the slaughter continued several days, and the killed were estimated at five thousand. The whole Christian quarter of the city was plundered of its great wealth, and the houses and churches were laid in ruins." Rasheiya and Deir Mimas were also burned. Many other Maronite and Greek villages shared a similar fate. The progress of the work of destruction was only arrested by the arrival of ships of war and a detachment of the French army at Beyrout.

perhaps, a darker hour for missions in Syria." These massacres were a foul blot on the Druse people. But scarcely less foul was the blot on the Turkish Government which "for months had foreborne to check private assassinations and angry collisions, until the condition became unbearable." The Christians of Britain and America nobly responded to the appeals for the relief of the thousands of sufferers; and for a considerable time the hands of the missionaries were kept fully employed attending to their wants. They had in this way good opportunities of making known the gospel message. The respect for Protestant Christianity was increased, and prejudices were dissipated by witnessing its beneficent fruits. At the same time, though this terrible outbreak of human passion and cruelty was overruled in many ways for good, it did infinite mischief, not only by the great amount of suffering entailed, but also by calling into active exercise the worst passions of our nature.

Dr. Eli Smith had devoted much time to the acquisition of various languages, especially the Arabic, in which he was an adept. Being also a man of extensive learning, he was admirably qualified for the work of Bible translation, in which he had made very considerable progress at the time of his lamented death in January, 1857. Dr. Van Dyck, who had joined the mission in 1840, and who was also a master in the language, completed the undertaking on August 22, 1864; the entire Arabic Bible being printed in March of the next year. The event was appropriately celebrated by the missionaries and the native brethren. After the issue of the first edition from the mission press, there being a great and increasing demand for copies, several other editions were published with the aid of the American Bible Society.

BEYROUT.

As beautifully expressed in a retrospective summary made by the mission some years afterwards, "the gift of the Bible to this people in their own tongue is the rich golden tribute which the West has returned to the East, in acknowledgment of its obligation to the land whence the Bible came." Ten different Scripture portions had been previously printed and put in circulation to the extent of over 30,000 copies. A complete list of the various works in Arabic, religious and secular, that have year after year issued from the mission press would fill several pages. The vernacular literature thus provided is exercising a most important influence in breaking up the dense mass of ignorance and superstition which still so largely prevail, and in preparing the way for the more general reception of gospel truth.

The seminary at Aleih for the training of native preachers, which had been under the charge of the Rev. Simeon H. Calhoun,[1] was, in 1869, strengthened by the transference from Beyrout of the Rev. Dr. H. M. Jessup,[2] and from Sidon of the Rev. Dr. W. Eddy.[3]

The Syrian Protestant College was projected by the mission in the spring of 1861. The corner-stone of the handsome building erected for it at Ras-Beyrout, in the immediate vicinity of the city, for which about £14,000 had been subscribed in America and Britain, was laid on December 7, 1871. The Rev. Dr. Daniel Bliss, through whose indefatigable exertions the larger proportion of the Building Fund, as well as of an Endowment Fund of £26,000 had been raised, was appointed President, which office he continues to fill with distinguished ability.

[1] Sent to Smyrna in 1837 by the American Bible Society ; transferred to Aleih in 1844.

[2] Joined the mission in 1855.

[3] Arrived in 1852.

As originally constituted, the college was "separate from and independent of the Board and its missions, as such." It was afterwards brought into closer relations with both, and is justly regarded as one of the evangelizing forces in Syria. It "is striving to raise up the men who shall be preachers, pastors, native helpers, physicians, &c." The aggregate number of students in the several departments in 1881 was 152, besides seven theological students, who have now completed their course.

Suitable accommodation for the theological class, which is under the charge of Dr. Dennis, is being provided at a cost of £4,000 on ground belonging to the college.

In connection with the consummation of the union of the two great Presbyterian bodies in America, in 1870, a strong desire had arisen in favour of the transfer of the Syrian Mission from the American Board to the Presbyterian Board of Foreign Missions. The reasonableness and justice of the considerations urged in favour of the transference having been acknowledged, the arrangement was carried out in September of that year with great reluctance, but at the same time with much delicacy and good feeling on the part of all concerned. From that date, the Syrian Mission which the American Board was honoured to plant, and for well-nigh half a century successfully to maintain, has been under the care of the Presbyterian Board.

Most valued service in the furtherance of this important mission has been rendered for the last twelve years by the *Woman's Foreign Missionary Society of the Presbyterian Church*. It has nine female missionaries, and seven assistant missionaries in the field, supports thirty-one village schools, and furnishes forty-three scholarships in Sidon, and sixteen in Beyrout seminaries. When it

is remembered that the Syrian Evangelical Girls' Seminary in Beyrout was opened little more than twenty years ago with four poor children, and that for the year 1880 upwards of £200 were paid by Syrian parents for the education of their daughters in the same seminary, some idea may be formed of the great advance made in the enlightenment of the females. The Report thus alludes to the position to which this seminary has attained. "The commencement day seems to have been in nearly all respects, audience, exercises, examinations, decoration of room, &c., such as one would find in a first-class American or English seminary; while yet an unmistakably Oriental character stamps the surroundings outside and the faces within. Who can wonder that, after the parting ode in Arabic was sung by the pupils, Syrian gentlemen, husbands and brothers of graduates of the school, should spontaneously rise to express their admiration and gratitude for what their eyes had seen and their ears heard that day?"

In addition to the ordinary organizations, there are now in active operation, in connection with the Beyrout stations, various Christian and evangelizing native agencies. These are the Native Evangelical Society, supporting a native agent to the extent of one-half his salary; the Benevolent Society; the Sunday-school Missionary Society, which in 1881 sent fully £6 to the Evangelical Society of Paris for the Basuto Mission, and for a part of the year supported the preacher who labours in the Khans (Hotels) on the Damascus road, in which five chained Bibles are hung up; the Protestant Woman's Benevolent Society, and the Young Men's Christian Association, whose combined contributions were applied to the support of the poor; and the Ras-Beyrout School

Society for the furtherance of the educational interests of the young. Notwithstanding the extreme poverty of the members, the total raised by these various agencies during 1881, including church collections, and a special collection for the blind, was $909·73 or £182.

The returns of the mission for 1882 are as follows :—

Stations, 5 ; Out-stations, 99 ; in all	104
American Missionaries	14
Ordained Native Ministers	4
Licensed Native Preachers	31
American Female Missionaries	20
Native Teachers	160
Number of Churches	19
Communicants	1,036
Pupils in 113 Week-day Schools	5,815

Other important results, not capable of being tabulated, have been attained, not the least being a marked lessening of Mohammedan bigotry, and a greater tolerance of the Protestant faith, as shown in the growing desire on the part of parents to send their children to Christian schools, and in their readiness to attend religious services.

"Moslem intolerance," the Report for 1881 states, "has not been wholly relaxed, and the bigotry of the ancient sects is still maintained, at least by the priesthood. But over the whole field, and in every department, there are indications of a gradual change, which must undermine the hoary systems of error which have so long dominated the land." And, it is added, "a striking instance of the great change that is passing over Syria is reported from *Deir-el-Kamr*, where a mother, still connected with the Catholic Church, witnessed the reception of her only son into the Protestant communion, manifesting her approval and satisfaction."

In April, 1882, there gathered together in Beyrout for

friendly conference some fourteen American missionaries, and 106 native preachers and teachers from fifty-three cities and towns in Syria. The six days over which the convention extended proved to be a time of refreshing to all the members of it. On the Sabbath, Dr. Van Dyck, in the course of a powerful sermon in Arabic, was, it is said, quite overcome by emotion when referring to the progress of missionary work during his forty years' period of service, as compared with its feeble beginnings.

The advance made by the mission since 1875 is thus noted by Dr. Jessup: "While the estimates for 1881 only exceed those of 1875 by about $2,000, and there are only four more American labourers, we have 85 more native helpers and teachers than in 1875, 510 more church members, 43 more out-stations, five more church buildings, 97 more added to the church during the year, 22 more regular preaching places, 1,227 more in average congregations, 52 more Sabbath schools, 2,424 more Sabbath scholars, 1,117 more Syrian Protestants, $1,043 more in pecuniary contributions by natives, 53 more common schools, 2,018 more boys, and 790 more girls in schools, or 2,808 more total pupils, and 2,936 more pupils in all schools."

II.—THE WORK OF OTHER SOCIETIES.

On the invitation of the late venerated Bishop Gobat, the Church Missionary Society was led to adopt Syria among its varied fields of labour. Operations were commenced at Jerusalem in 1851. The mission there embraces a Diocesan school; a girls' school with about seventy pupils, one-half being Mohammedans; a *Præparandi Institution* containing students, some of whom are usefully employed in the work; a printing-press, and a book depôt. From Jerusalem as a centre, the mission operates on the outlying villages. Those to the north, extending to a distance of fifteen miles, form one chain of outstations; while those for five miles to the south form another. One of the latter group, *Beit Sahur*, "occupies the traditional site of the field, half a mile from Bethlehem, where the angels proclaimed to the shepherds the birth of Christ." The Society reports a marked diminution of fanaticism in the Mohammedan villages.

Nazareth, where our Lord had been brought up, was occupied in 1852; Salt, generally believed to be the ancient Ramoth-Gilead, in 1873; Nablous, the ancient Shechem, in 1876; Jaffa, the Joppa of Scripture, one of the oldest cities in the world, with its sacred reminiscences of Jonah and Peter and Tabitha, in the same year; and Gaza, the second city of Palestine, composed for the most part of Mohammedans, in 1878.

The operations of the mission have been further extended to the Hauran district, the finest portion of the land which God gave to Abraham and his seed for an inheritance; but throughout the whole extent of which the desolations of many generations are plainly visible.

The work there is under the superintendence of the Rev. F. Bellamy, whose headquarters are at Nazareth. His plan is to make two annual journeys through the district —a district inhabited chiefly by Druses, and seldom visited by Europeans—inspecting the schools which have been established and are maintained with the help of the Druse sheikhs and their people, and making Christ known as he has opportunity.

The work at these various places, which is designed chiefly for the benefit of Mohammedans, was in large measure initiated by Bishop Gobat, whose name and devoted labours will ever continue to be lovingly associated with the Palestine Missions.

Having in view the desirability of exciting as little as possible Mohammedan bigotry, the Society has wisely concluded that "the most useful evangelistic agencies are those which quietly prepare the way for the more aggressive work for which God's own time cannot now be far off. These are schools, in which Mohammedan as well as Greek children are taught the Word of God; and the printing-press, which has been actively employed in producing Christian books in Arabic."

The aggregate returns show a Christian community of 1,715 souls, of whom 370 are communicants; and 1,974 pupils.

The LEBANON SCHOOLS SOCIETY, supported by friends of various denominations, chiefly in Scotland, and having its headquarters there, originated with a Mr. Lowthian belonging to the neighbourhood of Carlisle, who had gone to reside at the village of Howarah on the Lebanon. The first school was commenced there in 1853, and the work was gradually extended until some twenty or more schools in as many villages scattered over the western

slopes and to the north of the goodly mountain, with an aggregate of nearly 1,000 scholars, were in course of time established. By an arrangement afterwards made with the American Mission, the Society agreed to confine its operations to the extensive and unoccupied region to the north of the Damascus road. The representatives of the several churches interested being anxious that the Free Church should undertake the supervision of the schools (which had been during the earlier years of their existence under the exclusive charge of native agency), by the appointment of a clerical superintendent, the General Assembly of that Church in 1871 acceded to the request; and in the following year the Rev. John Rae was appointed.[1] With the view of still further increasing the efficiency of the schools, the Church and the Society combined in 1875 to send out Dr. William Carslaw in the twofold capacity of Medical Missionary and Superintendent of the Boys' Training School. This school, established in 1861 at Sook-el-Ghurb, was transferred in 1874 to Shweir, a populous village in the Metn district, picturesquely situated about twenty miles north-east of Beyrout, near the southern boundary of the extensive Maronite region, on which no Protestant aggression had previously been made. Shweir henceforth became the central station, from which the Society's operations are extended to other villages as far as the means placed at its disposal will admit.

A Girls' Training School, efficiently conducted for a number of years at the village of Arreya by the late

[1] Family considerations necessitated Mr. Rae's resignation in 1879—a step much regretted by many on the Lebanon, as well as by the American missionaries, with whom Mr. Rae was on terms of friendly intercourse.

SOOK-EL-GHURB.

lamented Miss Ellen Wilson,[1] has lately been transferred to the headquarters of the mission, and is now under the superintendence of Miss Mary Dobbie, formerly a teacher at Shemlan.

The Bible and the Shorter Catechism are the principal lesson-books used in the schools, the teachers of which are the fruit, by God's blessing, of the work of the Training Institutions.

Much might be said regarding the beneficial effects of the schools. Let a few brief extracts suffice. The first relates to the Boys' Training School—

"One of our most promising boys, a Greek Catholic, was selected by the Pasha of the Lebanon as one of six to be sent from this mountain to Constantinople, where he is to receive, at the expense of Government, the education of a medical man."

The next was reported by the late Miss Wilson—

"One young girl, who was only two years at the Training School, has recently opened a school in her own village (on her own account), where there was no school before, and is now teaching twenty girls to read."

Only one other extract referring to a village school may be submitted. It embodies the testimony of two respected members of the Society of Friends who visited the schools several years ago. On their return they wrote—

"We were greatly struck with the vigour thrown by Maalim M. Daoud into his teaching, and imparted to his scholars. It was illustrated by the remarkable energy of the singing. This teacher is on very friendly terms with the Greek priest, and is said sometimes to write his sermons, and to infuse into them an evangelical element for the good of the people."

Another result has been the formation of a congregation now numbering some thirty-three members, which it is

[1] Miss Wilson's lamented death occurred at Beyrout on July 17, 1881.

intended shall form an integral part of the Syrian Evangelical Church, in full harmony with the object contemplated by the American Mission. A society, originated and entirely managed by the members of the church for the spread of the gospel, is a hopeful indication of its spiritual condition. Last year 1,000 piasters were subscribed.

A strong desire to hear the Word of God has recently sprung up in Biskinta, a village of 8,000 inhabitants, in which schools have been established.

The influence of the Bible teaching in the various schools is beginning to tell in the way of promoting a respect for truth among the people. Dr. Carslaw writes—

"The idea that honesty is the best policy is beginning to dawn upon the Syrian mind. Contact with Western civilization, and especially with the Protestant missionaries, is gradually leading them to see that a character for truthfulness gains respect from all. Commonly when a person wishes to buy something, the seller and purchaser enter into such a war of words, that one not accustomed to the Oriental manner of buying and selling would think a mortal quarrel was going on. 'It is naught, it is naught, saith the buyer; but when he is gone his way then he boasteth.' In the course of the bargaining truth is set at naught, and lie upon lie told over the article to be sold. This is gradually changing. Some merchants, instead of having two prices, have only one, and when the purchaser is told by the seller that he has just 'one word,' bargaining is generally stopped, and the article purchased or left as the price seems low or high."

A tour to Northern Lebanon, made by Dr. Jessup in company with Dr. Carslaw in 1881, suggested the following reflections: "The schools which we visited," wrote Dr. Jessup, "convinced me that we, as a mission, are right in using these common schools as entering wedges for leading the people to the light. It is hard to conceive of the depth of intellectual and moral apathy into which the mass of the Syrian people have fallen. They

live a low, grovelling life, caring for nothing but the merest worldly and animal existence, and but for the introduction of a school nothing could induce them to rise to the effort of *thinking* seriously about anything. Ages of illiteracy have put out the light."

Immediately to the north of Shweir is the large Maronite district called the Kesrouan, in which no missionary has been permitted to preach the gospel. The agents of the Lebanon Schools Society have made repeated attempts to introduce the Scriptures into that region, but on each occasion that the books were displayed the colporteur was compelled to quit the place forthwith. Notwithstanding, a number of Bibles and Testaments have found their way into the hands of both priests and people; some of whom freely acknowledge the errors of their church, though they lack the courage to make an open confession of the Lord Jesus Christ. There is thus good ground to hope that the door so long closed will ere long be opened.

The massacres of 1860 called forth in this country much sympathy for the very large number who as widows and fatherless children had been left utterly destitute. Practical direction was given to this feeling by Mrs. Bowen Thompson, who, having resided for some years previous in Syria, again hastened out to render the suffering ones all the help in her power. Immediately on her arrival she opened a Woman's Industrial Refuge; and schools were also commenced without delay. Such was the origin, in the very year of the massacres, of the British Syrian Schools and Bible Mission. It is essentially a Woman's Mission to the women of Syria.

From the outset the Bible was freely used, notwithstanding the fears expressed by many that its use would

bring not peace, but a sword. The religious difficulty was met in a firm yet kindly manner, and the result was, that, "so far from objecting, the women learned their daily texts and hymns with the greatest interest." Mrs. Thompson's hardest task was "to overcome their deeply rooted feelings of revenge towards the murderers of their husbands and sons." But these vindictive feelings gradually yielded under the genial influence of Christian love and forbearance; and after a while strangers marvelled to see, sitting side by side with the various sects of Christians, the children of the murderers and of the murdered learning the same lessons, and singing the same hymns.

Such had been the energy, tact, and Christian wisdom displayed by Mrs. Bowen Thompson in the conduct of the work, to which she had with rare single-heartedness devoted herself, that at the time of her lamented death on November 14, 1869, there were some 1,600 under instruction in twenty-three schools. By the close of 1880 the number had increased to 2,866, taught by eighty-three teachers in twenty-seven schools. The Training Institution in Beyrout (included in the foregoing) contained seventy-four boarders, forty-eight day pupils, and fourteen native teachers. There were also twenty-four Bible women and Scripture readers. Since Mrs. Thompson's death the Schools and the Bible Mission have been under the general superintendence of her sister, Mrs. Mentor Mott. Among important results, it is mentioned that "of more than forty Mohammedan pupils, who have been married, not one has been divorced, nor has a second wife entered the harem."

The Committee of the DEACONESSES INSTITUTION at KAISERSWERTH on the Rhine, sent some of their agents

to Syria to render assistance in connection with the massacres of 1860. Since then three establishments have been founded in Beyrout, in which about twenty deaconesses are engaged in their labour of love. These are:

1. The Orphanage "Zoar," in which one hundred and thirty poor Arab girls find a home, and are educated, fed, and clothed without payment.

2. A High School for educating and training the daughters and young sons of wealthy Europeans, as well as of native families. And

3. The St. John's Hospital, in which patients of all nationalities and creeds are carefully attended to. The Deaconesses act as nurses of the Hospital, belonging to the Knights of St. John in Berlin, of which the professors of the Beyrout Medical College are the physicians.

About 1866 a farmhouse was purchased at Aleih, on the Lebanon, for the accommodation of such of the agents as required to have their strength renewed; and in 1882, the Training School at Arreya was purchased from the Lebanon Schools Society for a similar purpose.

Including the station at Jerusalem, the Deaconesses have about four hundred native and European children in their schools in Syria. Strong testimony is borne to the work done by this admirable body of Christian women, who are characterized by "excellent judgment, self denying patience, and Christian devotion."

The Tabeetha Mission School and Medical Mission at Jaffa, under the superintendence of Miss Walker-Arnott, was founded on March 16, 1863. The school was started by this lady with fourteen girls, the eldest of whom—the only one who had made any attempt at learning to read—having been mainly instrumental in bringing the others. Five years afterwards

this girl sickened and died. Being a Christian girl, and latterly a teacher in the school, her loss was much felt.

The school steadily increased, necessitating its removal to more commodious premises. The larger accommodation enabled Miss Arnott to receive boarders, with a view to their being trained as teachers. Ere ten years had passed, a still larger building became necessary; and suitable ground, in a pleasant and healthy situation close by the town, having been secured, a substantial stone building was erected by the aid of friends in 1875, at a cost of £3,275. At the close of 1878 it contained sixty-one boarders, of whom thirteen were Jewesses, three Mohammedans, and the rest chiefly Greek Christians. The day-school numbered one hundred and fifty children.

In addition to the work in the boarding establishment and day-school, Miss Arnott, on her return from Scotland in 1877, commenced to devote a larger share of her attention to work among the women of Jaffa. A Bible-class was accordingly started, the attendance at which soon averaged between two and three hundred. This department, including the visitation of the women at their homes, was placed under the charge of Miss Mangan, who had shortly before been sent out from the Mildmay Deaconesses Institution. A sewing-class—meeting twice a week, for Christian, Jewish, and Mohammedan women, a kind of mothers' meeting—and a Medical Mission were commenced by Miss Mangan in the following year. The former had an attendance almost from the first of from seventy to eighty; and at the latter, which was under the charge of Dr. Kaiser Ghoraib, a Syrian graduate, and was open three days in the week, from nine in the morning until noon, from fifty to seventy patients usually attended.

Miss Mangan was much encouraged by the case of a

man, the uncle of one of the girls, "who heard the gospel message for the first time at the Medical Mission, received it simply as a child, renounced all other mediators, and died trusting in Jesus for salvation." In 1881 the attendances at the dispensary amounted to from 9,000 to 10,000; and it has now attained to such repute that patients come to it from the mountains of Judæa, as well as from Nablous, Gaza, Nazareth, and elsewhere in Palestine. An hospital has been added. In the two departments—the medical and the work among the women—Miss Mangan is aided by Miss Newton, also from the Mildmay Deaconesses Institution.

The value of the Medical Mission is well illustrated by the following incident recorded in the Report for 1881: "A Moslem child came to the Medical Mission. I ordered him *one* grain of medicine, from which he derived great benefit. Finding that good was to be got, the entire family, as well as some of the neighbours, came to the Medical Mission and heard the Word of God; and yet these very people would have grumbled if a Christian had gone amongst them, and much more so if he had spoken to them of Christ and His religion, or invited them to come such a distance and (as they express it) 'hear the prayer and salvation.' Indeed, such a one would probably have been stoned. You will observe how this *one* grain of medicine, less than one penny in value, became the simple but effectual net to draw more than twenty ignorant Arab Moslems to hear the gospel."

As regards the schools, containing about 250 pupils, the aim of the promoter from the first has been to give the girls a simple, general education, through the medium of the Arabic language, the more intelligent of them being

also taught to read and write English. The Word of God is the foundation of all the instruction communicated.

It deserves to be noted that Miss Walker-Arnott, Miss Mangan, and Miss Newton, carry on their self-sacrificing labours free of expense to the mission, to which indeed they have largely contributed of their means. We are not surprised to learn that the health of the two first-named ladies has suffered considerably from the long-continued strain upon it, and can only express the hope that these devoted labourers may be strengthened to continue a work upon which the Divine blessing has so manifestly rested.

Another of the interesting agencies in operation is Miss Taylor's Mohammedan Girls' School, Beyrout. After labouring for three years from the early part of 1865 at the little village of Bhamdoun on Mount Lebanon, this lady decided, in the interests of health, to remove to Beyrout. The sequel is thus told by herself: "Two weeks after found me a guest in the house of the Rev. James Robertson, missionary to the Jews in Beyrout. A few days after I was conversing on the top of their house with Mr. Robertson and Mr. Fraser, who was at that time engaged in teaching English in the American P. S. College there. Mr. Robertson put the question, 'What I meant to do in the future?' stating, at the same time, that if I could find work in Beyrout, which no one else was doing, he would bid me God speed; but that i I put my foot into anything of other people's work, he would certainly say, Go home. Looking down on the Moslem houses that surrounded us, and the poor neglected children that met our eye (duty having called Mr. Robertson away), I spoke my thoughts to Mr. Fraser: 'Surely no one would find fault with me if I

tried to teach these neglected, dirty children!' When Mr. Robertson rejoined us his answer to the above was, 'In that I bid you God speed. You will tread on no one else's heels. There is no one specially working among them.' So in February, 1868, I began work among these girls."

And this was how Miss Taylor began. One day she was trusted to take two children to consult Dr. Van Dyck, of the American Mission, in regard to their eyes. On their return a number of mothers and children gathered round to hear the result. "I remarked," says Miss Taylor, "'What a lot of fine girls! Why don't you go to school?' They at once said, 'There was no school for them; if I would open one for them they would all come.' I asked, 'How many?' And they began to count round among their friends, and said, 'Fifteen, or twenty, or more.' The bargain was struck. I said to them, 'Bring me fifteen to-morrow, and I will begin a school among you.' 'Tayib' (very good), was the reply, but it was said by some as if they only half believed me."

At the appointed hour on the morrow Miss Taylor met her young friends a few yards from her own dwelling; and there, seated on a mat, under the shade of the mulberry trees, she entered on her labours, the A B C and a verse of the "Happy Land" being her starting-point.

The usual difficulties and discouragements arising from the ignorance and extreme poverty of the children and the bigotry of the parents had to be encountered; but, undaunted, Miss Taylor persevered, and she can now look back on a substantial work accomplished. Her efforts for the education of Mohammedan girls led, in the

autumn of 1878, to the opening by the Mohammedans themselves of a girls' school next door to hers. This she speaks of as "a new thing under the sun." Two Mohammedan Effendis, who had attended by invitation the examination of her school that year, were greatly astonished and impressed by what they then witnessed. The fact of the girls being so far in advance of themselves especially struck them. It being of great importance that they should be encouraged in their new-born zeal, Miss Taylor judged it expedient not to reopen her own school until at least she saw what came of the native effort. She was the more willing to follow this course as the day-school was over-taxing her energies, and it would enable her to develop the boarding-school, which she regarded as the more important field of the two. She accordingly informed one of the Effendis of her resolution, and even promised to procure help from friends in Scotland for the new school, an offer that took him by grateful surprise.

By the beginning of 1880 the native school had an attendance of 190 girls, while a second school with 200 girls had been established. This effort on the part of the Mohammedans has been extended to many other places in Syria; and it is gratifying to find that a number of the teachers employed in these native schools were trained by Miss Taylor.

There are thirty-three boarders who sleep in the Institution, and are clothed, fed, and educated; or including the day-scholars about sixty in all. The efficiency and usefulness of the boarding-school are strongly testified to by many friends, especially by the Rev. Dr. Henry Jessup, who has from the first proved himself to be a warm friend. He states that twenty-two of the girls

came one day last year to the Sabbath-school of the church, and that seven of them recited the Westminster Assembly's Shorter Catechism perfectly, and fifteen recited the Protestant Proof-text Question Book, all the answers being in the language of Scripture. On the following Sabbath morning they returned to receive their rewards; and Dr. Jessup remarks that "it is something gained when Mohammedan girls will come into a Christian church and stand up before the whole congregation to receive their Bibles."

Wars, famines, and epidemics are the cause of much distress in Syria. A most important field was thus presented to Miss Taylor, who has for years devoted herself with the aid of friends in Scotland to the work of alleviating it, especially among the women. Most favourable opportunities have thus been afforded her of bringing the gospel message under their notice. One morning, for example, when some fifty or sixty of them were in the court to receive their daily supply, all the teachers and children assembled for singing, reading the Bible, and prayer. Miss Taylor told the women she would like them to see and hear what the children were taught, and how prayer was conducted; but that any of them who did not wish to stay were at perfect liberty to leave. They all preferred to remain, and listened with marked attention. These daily gatherings of the women for food had important issues.

A Sabbath service was commenced by Miss Taylor in 1877, the audience on the first occasion consisting of one Mohammedan, one Druse, and one (Greek) Christian. Shortly after she was able to report: "Our Sunday services are quite a success. We had a Bible-class of seven women in the Sunday-school, and all remained to

the service. We had forty-four present." A month later she writes: "I had a Bible-class of women in the afternoon. Only think! ninety-one were present, and many asked if they would come again next First-day, as they say. But, oh! what darkness to grapple with! No words can describe it." Again we read: "These last two Sabbaths not fewer than three hundred women met at early morning; and although they were told that I had nothing to give them but the Word of God, they were content quietly to remain to hear it."

Dr. Jessup conducted last year an examination of Miss Taylor's class of Mohammedan women, with their full consent previously obtained. He describes it as the most extraordinary examination he had ever attended in Syria, and states that "Miss Taylor deserves great credit for her patient training of these poor women, whose minds were not long since an utter moral vacancy." Twenty-six Mohammedans, fourteen Druses, and four Greeks were present on the occasion.

In addition to these Sabbath meetings and classes, Miss Taylor established a weekly sewing or mothers' meeting, which has an average attendance of from forty to fifty. She has also interested herself in the poor old blind men of Beyrout, and in the prisoners in its jail.

The Society of Friends shares in the work carried on in Syria. As the result of visits to the Holy Land in 1867–69, by Messrs. Eli and Sibyl, Jacob Hishmeh, their interpreter, was engaged as the first agent of the Society. He was afterwards stationed at Ramallah, a village eight miles north-west of Jerusalem. There and in the neighbouring villages a number of schools, with upwards of two hundred pupils, mothers' meetings, and Sabbath and week-day services are regularly maintained.

The principal station is at Brumana on the Lebanon, a little to the north of ancient Tyre. It was commenced in 1874 by Theophilus Waldmeir, for ten years previously a missionary in Abyssinia, and afterwards connected with the British schools in Beyrout. The mission embraces day-schools in Brumana and ten neighbouring villages, with an aggregate attendance of four hundred pupils ; a Home where destitute and orphan children are provided for and trained ; and a dispensary, in which several thousands are prescribed for annually. A church with a living and active ministry has been constituted. The cost of the mission is shared equally by Friends in this country and in New England.

The Reformed Presbyterian Church of the United States have a mission at Latakiah, 150 miles north of Tripoli. The efforts of the missionaries, carried on chiefly among the pagan Nusairiyeh, have been attended with marked success. There are 530 pupils in twenty schools, and 112 communicants.

Other mission work in Syria will be noticed in connection with the missions to the Jews.

ARMENIA.

I.—EARLY TRIALS BRAVELY BORNE.

THE work among the Armenians, numbering in Turkey between two and three millions, has been, properly speaking, one of reformation. As early as 1813, the attention of the British and Foreign Bible Society, and also of a Bible Society in Russia, was directed to their spiritual condition. At that time copies of the entire Bible in the ancient Armenian language were extremely rare and expensive. This suggested to both of these Societies the desirability of doing something to supply the want; and before the close of 1823, 7,000 copies of the Bible, 8,500 of the New Testament, and 3,000 of the Gospels, in that tongue, had been circulated. These got almost entirely into the hands of the higher clergy, the priests, and the teachers of schools, the ancient Armenian language being understood only by these classes. In order to reach the mass of the people, a version in modern Armenian was published in 1823. It was received with much favour.

This Bible circulation led to much inquiry. The people began to open their minds to each other, and to meet together for the study of the Word. As yet no missionary had been settled among them. The Divine Spirit was their teacher, and under His blessed in-

fluences many of them received the truth in the love of it.

The spirit of inquiry was increased by the Rev. Jonas King's "Farewell Letter to his Friends in Syria and Palestine," referred to in a previous chapter. Having been translated into Armenian by Bishop Dionysius, a manuscript copy was sent by him in 1827 to some influential Armenians in Constantinople. The conclusion was soon reached by them that the Church needed reform. Then followed the formation of a school that was destined to exercise a potent influence in promoting the work of reformation, and in preparing the way for a more general reception of Divine truth in after years. The head of this school and the mainspring of the movement was Peshtimaljian, a man of quite remarkable gifts, "a critical and accurate scholar in the language and literature of his nation," and "familiar with the theology and history of the Eastern and Romish Churches, and with the general history of the Church from the earliest ages." The first practical outcome of the school was, that at an ordination of fifteen Armenian priests in 1833, at which the missionaries were present by invitation, it was stated that no one had received ordination who had not completed a regular course of study, as agreed upon at a meeting held in 1827. It was from this school too that the earliest as well as many of the later converts of the mission were drawn.

Messrs. Eli Smith and H. G. O. Dwight having suggested the occupation of Constantinople with a view to work among the Armenians, the Rev. William Goodell, then at Malta, proceeded thither, by the request of the Committee, in June, 1831. Scarcely had he settled in Pera, then one of the suburbs of the city, than a destruc-

tive fire necessitated his removal for the rest of the year to Buyuk-Dereh, fifteen miles up the Bosphorus. He there engaged in work among the Greeks, and succeeded in establishing several Greek Lancasterian schools, with the New Testament for a class-book.

Shortly after his return to Constantinople, early in 1832, he was joined by Mr. Dwight, followed by the Rev. Wm. G. Schauffler, as a missionary to the Jews.

Messrs. Goodell and Dwight had among the Armenians in the capital a fine field of labour, alike as regards its extent and its promising nature. This portion of the community was estimated at about 100,000, now increased to upwards of 150,000. "As a body they were intelligent, ingenuous, and frank; and many were found who regarded the ritual of their church as encumbered with burdensome ceremonies, unsustained by the Scriptures." The missionaries, on the other hand, considered the ceremonies of the Church as "mere outworks, not necessarily removed before reaching the citadel; and believed that assaults upon these would awaken more general opposition than if made upon the citadel itself, and that, the citadel once taken, the outworks would fall as a matter of course." Their line of operations was in accordance with this view of the situation.

A copy of the New Testament having come into the hands of Hohannes Sahakian, one of Peshtimaljian's students, he read it eagerly. In this he was encouraged by his preceptor. His friend, Senakerim, the teacher of a school in the Patriarch's palace, was early enlisted in the search after truth. Such were the zeal and earnestness of these two inquirers that, though still only groping after the light, "they made a formal consecration of everything pertaining to them to the Lord Jesus Christ,

declaring their purpose to execute His will." Their desires and prayers for themselves and their nation were greatly helped by the words on which Senakerim stumbled one day: "If any two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." It was while in this state of mind that they made the acquaintance of the American missionaries, then residing at a village on the Bosphorus. At their own earnest request they were taken under the care and instruction of the mission, it being arranged that Sahakian should support himself by translation work, and Senakerim by conducting a school for Armenian children. The conversion of Sarkis Vartabed, a teacher of grammar in Peshtimaljian's school, and in high repute as a scholar, occurred about the same time. He proved a valued acquisition.

A High School for Armenians, opened at Pera in 1834, was shortly after placed under the charge of Sahakian. In the same year three missionaries with their wives arrived. One of them was settled at Smyrna; another at Broosa, at the western base of Mount Olympus in Bithynia; and the third at Trebizond, beautifully situated on the south-eastern shore of the Black Sea. The two latter were the objects of much priestly opposition. Thus the missionary appointed to Trebizond experienced such difficulty in obtaining a house, that it was only by the United States Minister at the Porte obtaining a letter from the Grand Vizier, securing him against further molestation, that a settlement was effected. The Papal Armenians were not behind in their efforts to neutralize the influence of the mission. The Patriarch—for the Romanists had such a dignitary—publicly denounced the New Testament and the other books that had been issued from the mission

press, and warned the adherents of the Romish Church against receiving copies of the Armenian Scriptures. Misrepresentation too was freely indulged in with the view of exciting prejudice in the minds of the Armenians generally. But the mission patiently held on its way, and even in the earlier years of its history there were not wanting tokens of progress. Among these may be noted the establishment, both by Turks and Armenians, of schools, for which at a public examination Azim Bey declared they were indebted to the missionaries. One of the schools at Constantinople was conducted by Der Kevork, the most learned of the fifteen priests ordained in 1833. He "boldly introduced the custom of daily reading and explaining the Scriptures. He also selected twenty of his most promising scholars for the critical study of the New Testament." A growing interest was being taken too in the education of the females, as shown at Smyrna, where a school attended by some forty girls had been opened, and in connection with which "an influential Armenian made such an appeal to the national pride of his countrymen, that the community assumed the charge of the school, and refunded what the mission had expended on it." There was also an increasing desire for religious instruction, the houses of the missionaries at Constantinople being frequented by Armenian ecclesiastics and others, some of whom seemed to be sincere inquirers after truth.

In 1837, Boghos, Vicar of the Armenian Patriarch, encouraged by certain bankers, endeavoured to break up the mission High School at Pera, and to have Sahakian banished by the Turkish Government. The plot succeeded, but only so far as the breaking up of the school was concerned. In its main design it signally failed;

for one of the most influential bankers in Hasskioy having been asked to remodel the public school there, under the charge of Der Kevork, he, to the surprise and dismay of the vicar and his associates, and notwithstanding all remonstrances, appointed Sahakian superintendent, and Der Kevork one of its principal teachers. Sahakian's appointment was confirmed by the Armenian Synod, and the school, which was attended by 600 pupils, was formally adopted as the national school. This happy turn of affairs was unfortunately of brief duration. Such was the growing dissatisfaction which it excited among some of the leading Armenians, and so powerful and prejudicial was Turkish influence that, in the following year, the banker, from prudential considerations, withdrew his patronage. This led to Sahakian's and Kevork's dismissal, and to their being again employed in connection with the mission.

Events were occurring elsewhere about the same time which prevented the missionaries from being unduly depressed on account of the untoward circumstances just narrated. At Broosa, two young teachers in the Armenian public school became earnestly interested in the subject of personal religion, and soon after, by the helpful influence of the missionary, gave hopeful evidence of having received the truth. "One of these young men, named Serope, had the sole charge of about fifty of the more advanced scholars, whom he instructed daily in the Word of God. The principal men in the Armenian community at Broosa soon decided to place a select class of boys under his instruction, to be trained for the priest's office, and eight were thus set apart." Still more remarkable was the conversion of two priests at Nicomedia, who had been led by the perusal of a translation of the

"Dairyman's Daughter," left there by Dr. Goodell in 1832, to the diligent study of the Scriptures. And such had been the spirit of inquiry awakened among their flock, that when visited in the spring of 1838 by Mr. Dwight, he found sixteen who appeared to be truly converted men. These two priests "of their own accord removed to Constantinople, and were placed together in charge of a village church on the Bosphorus."

With the year 1839 the mission entered on a period of severe persecution. It originated with the two chief architects of the Sultan and the Superintendent of the Government powder works. "The expulsion of Protestantism lay near their hearts, and they resolved to make use of the strong arm of Mahmood to effect it." This they had no difficulty in securing. As a preliminary step it was found convenient to get rid of Stepan, a Patriarch of a tolerant spirit. With a view to this, they secured the appointment of an assistant, a man named Hagopos, from the interior, whose chief qualification was his bigotry and sternness. This having been carried through, Sahakian and Boghos were thrown into the patriarchal prison, and four days later they were banished by an imperial firman to a convent near Cesarea, four hundred miles distant. "Stepan took leave of them with tears, well knowing the deep injustice of the act." He himself having been deposed shortly afterwards, retired to his own convent near Nicomedia. Boghos was in danger of succumbing to the fatigues and exposure of the journey; but his unrelenting persecutors gave orders that he was to be carried to Cesarea dead or alive. "When the Armenians of Cesarea were told, on their arrival at that place, that their banishment was for receiving the Bible as the only infallible guide in religious matters,

they said the Patriarch might as well banish them all, for they were all of that opinion." Some weeks later Kevork was thrown into prison, and after lying a month there, he was banished into the interior. Others met with a similar fate.

Nor did the Christians fare better at the hands of the Greek ecclesiastics. The Synod and Patriarch of that Church issued a decree excommunicating all who should "buy, sell, or read the books of the 'Luthero-Calvinists.'" This was followed up by an imperial firman, "authorizing, and even requiring, the several Patriarchs to look well to their several communions, and to guard them from infidelity and foreign influence." Fresh efforts were also made to secure the expulsion of the missionaries from the country.

Just at this juncture, when the cause of Protestant truth seemed as if it were on the eve of being extinguished under the combined influence of civil and ecclesiastical authority, deliverance came in an unexpected way. Of old, when the chosen people were hemmed in by Pharaoh's hosts, God Himself opened up a way for them through the Red Sea. In the case under consideration He employed an invading and victorious Egyptian army to bring about the relief of his imprisoned and oppressed servants. At the close of the war, which threatened the very existence of the Turkish empire, the tide completely turned against the persecutors. The lines meted out to them must have been felt to be very humiliating. First came the release of the imprisoned Christians and the recall of those in exile. Even Sahakian, who was regarded as the ringleader, obtained his liberty, notwithstanding that the Patriarch employed every device to prevent the execution of the order granted by

the Sultan. A change in the mode of collecting the revenue stripped the Armenian bankers of their power. Their offices were directed to be closed; some of them were in consequence reduced to poverty. The Greek Patriarch was deposed, and Hagopos, the Armenian Patriarch, "was obliged, in November, 1840, to resign his office to avoid a forcible deposition; and it was a significant sign of the times that Stepan, who had been ejected from office on account of his forbearance towards the Protestants, was now re-elected—first, by vote of the principal bankers, and afterwards by acclamation in an immense popular assembly convened for the purpose. He was immediately recognized by the Turkish Government."

The prospects of the mission consequent on this favourable turn of affairs were still further brightened, on the death of Mahmood, by the ascension to the throne of 'Abd-ul-Medjid, a youth of seventeen. At the very commencement of his reign the young Sultan "pledged himself in the presence of all the foreign ambassadors to guard the liberty, property, and honour of his subjects equally, whatever their religious creed." Much activity was displayed by the mission during this period of toleration. And as showing the interest felt in Protestant truth, it may be mentioned that on the occasion of a visit made about this time by Messrs. Dwight and Hamlin to Nicomedia, "the first meeting was on a Sabbath, in a retired garden—held there from prudential considerations—where they sat four successive hours, in the middle of a circle of hungry souls, expounding to them the gospel. After partaking of some refreshment, they sat three hours more in an adjacent house. Later in the day they spent three hours in the same manner in another garden,

making in all ten hours of preaching and conversation in the course of one Sabbath, besides an hour more in their own room with transient visitors from abroad." One of these visitors carried with him a copy of the New Testament in modern Armenian and several tracts to Adabazar, a market town twenty-seven miles further east. A rich harvest was by the Divine blessing speedily reaped from the seed thus sown. At the time referred to it is believed that "not a single soul could have been found among the four thousand inhabitants of Adabazar who was not groping in the deepest spiritual darkness." In the following year, though as yet unvisited by any missionary—the issues of the press being the only instrumentality employed—"some forty or more were convinced of the errors of their Church, and ready to take the Bible as their only religious guide, of whom several appeared to be truly converted men, and even willing to lay down their lives for Christ." An attempt to raise a storm of persecution only increased the spirit of inquiry, which extended to many of the neighbouring villages.

Among the more remarkable instances illustrating the power of Divine grace, Dr. Dwight, in his "Christianity Revived in the East," records the case of an Armenian whose efforts to pacify an awakened conscience remind us of the pilgrimages and self-inflicted tortures with which Hindooism has made us familiar. From a convent which he entered in order to perform the most menial services for the monks, "he penetrated into the depths of a wilderness, clothed himself in sackcloth, and lived on the coarsest fare." Finding no rest to his soul, he returned to Constantinople; and having connected himself with the Romanists, hoped to secure the longed-for peace by a strict observance of the ceremonies of their Church. But

it was as far off as ever. At length he found his way with some friends to Mr. Hamlin's house. "Taking a seat as near the door as possible, he listened in silence; then proposed some objections; but gradually became interested, and drew his chair nearer and nearer to his newly-found teacher; until at length he seated himself on the floor, literally at the very feet of Mr. Hamlin, and there drank in with mute astonishment those Divine truths which he had never heard before, but which revealed to him the only sure foundation for peace of mind. There was an instantaneous change in his whole character." He afterwards became "a living witness of the truth, and a faithful labourer in the kingdom of Jesus Christ."

The spirit of inquiry was steadily increasing. Many who visited Constantinople from distant parts of the country returned home with the Word of God and other religious books and tracts in their possession. Some eight or ten booksellers there were constantly supplied with copies from the mission press at Smyrna, from which during 1842 no fewer than forty different works and 44,000 volumes and tracts were issued. The Turkish capital was thus a great centre from which Protestant truth was diffused to the remotest parts of the empire.

Death was still the penalty of apostasy from the Mohammedan faith. But the time had now come when this intolerant law must be abrogated. A young man under twenty having been decapitated in the summer of 1843 at a place of public concourse in the capital for openly avowing his belief in Christianity, notwithstanding a promise by the Grand Vizier to Sir Stratford Canning, the British Ambassador, that he should not be beheaded, Sir Stratford earnestly protested against the shameful

outrage, and insisted, in the interests of humanity as well as of religion, that it should not be again repeated. A verbal pledge was given; but *at that very time* the death-warrant was being prepared for a Greek in the interior of Asia Minor who had refused to perform the rites of the Mohammedan religion. Strengthened by a letter of the Earl of Aberdeen, and backed by the Prussian, French, and Russian Governments, Sir Stratford "peremptorily demanded that a written pledge be given by the Sultan himself—as his Ministers could no longer be trusted—that no person embracing the Mohammedan faith, and afterwards returning to Christianity, should on that account be put to death." "After a struggle of some weeks the required pledge was given, signed by the Sultan, that henceforth 'NO PERSON SHOULD BE PERSECUTED FOR HIS RELIGIOUS OPINIONS IN TURKEY.'" The official document had its uses in connection with the battle which the missionaries and the native Christians had yet to fight in order to secure even a measure of religious freedom.

It has been, alas! too often found that such pledges were not worth the paper on which they were written. So it proved at the time referred to. The signing of the document was followed by a period of bitter persecution extending from 1843 to 1846. Prominent among the persecutors was Matteos, a former pupil of Peshtimaljian, who, having been promoted in 1844 to the dignity of Patriarch of Constantinople, now used his utmost influence in order if possible to root out Protestantism. No means were left untried. Chief among these were the pains and penalties of excommunication. A large number of Christians were reduced to great straits by the withdrawal from them, under the Patriarch's directions,

of the custom by which they obtained the means of subsistence. In consequence, they were compelled to wander houseless through the streets of the metropolis. Some were thrown into prison or banished; others were bastinadoed; while such as escaped these and similar forms of persecution were subjected to irritating annoyances and insults of various kinds.

Nor did the Christians in the provinces fare any better, but the reverse, inasmuch as the Armenian ecclesiastics there felt themselves less under restraint. The Bishop of Erzroom in particular is said to have exceeded all others in bitterness, having set in operation and mercilessly followed up a system of espionage in every part of the town.

Harutun, an elderly priest at Nicomedia, was made to feel the full force of the storm. He had been a steadfast believer for twelve years previous to 1846. In the spring of that year he prepared a confession of his faith, in which he affirmed the Holy Scriptures to be the only infallible rule of faith and practice. This document not being considered satisfactory by the bishop, by whose request it had been drawn up, he was brought to the church on the Sabbath, when the bishop, after reading the same, "immediately pronounced him excommunicated and accursed." His clerical robes having been torn from his shoulders, he was driven with great violence out of the church. On his still refusing to sign a paper of recantation he was thrown into prison, from which, after thirteen days, he was conducted to the bishop's palace with the view of securing his signature to the Patriarch's Creed. To this, however, he declined to attach his name, when not only his beard, but all the hair of his head was shaved off. To a priest this was

regarded as a most humiliating procedure. Harutun was then led back to prison by a circuitous route, in the course of which he was accompanied by a mob carrying a long pole, to the end of which was attached his clerical cap and beard. As they went along they shouted, "Behold the cap of the accursed Harutun." After being subjected to many indignities he reached the prison, from which he wrote to a native brother: "I entered the prison with a joyful heart, committing myself to God, and giving glory to Him that He had enabled me to pass through fire and sword, and brought me to a place of repose." The governor of the prison, out of pity, having released the good old man, his first act on his return home was to go down on his knees, along with his wife, and give thanks to God for his deliverance and for the grace received. "His spotless reputation and his meekness in suffering procured for him many friends, even among the Mohammedans."

Adabazar, Trebizond, Erzroom, and other places, witnessed similar cruel outrages. So extreme, indeed, was the violence used that on more than one occasion the interposition of Sir Stratford Canning had to be invoked. In many cases the fears of converts and inquirers were so wrought upon that they were induced against their better judgment to sign a paper of recantation; but this they afterwards abjured, publicly declaring their determination to hold by the doctrines of the gospel at whatever cost.

One result of the persecution was that the seminary that had been established at Bebek was changed into a theological school. The Patriarch had left no means untried to break it up, and had succeeded in withdrawing a number of the students. Some of these young men,

who had been compelled to close their shops for the reason already assigned, returned after a short time, when along with others they were put under a regular course of instruction. Special attention was given to the exposition of the written Word, and to the introduction of doctrinal errors. In addition, a select class was formed for the study of Latin, Greek, and Hebrew, care being also taken "to have the pastors of the reformed churches men of faith and prayer, strong in the Scriptures, and able to expose the anti-Christian character of the nominal churches round about them."

Another result was the organization of the Evangelical Armenian Church.

II.—FORMATION OF EVANGELICAL PROTESTANT CHURCH.

Up to the time of which we have been speaking no one had voluntarily separated himself from the old Armenian Church. Not a few had been driven out of it by anathemas, excommunications, and other forms of persecution. Even when, by the friendly intervention of the English Ambassador, the Grand Vizier had given orders that the "Protestants" be permitted to re-open their shops, the latter, on appearing before the officer appointed to consider their petitions, declined to recognize the name. They still declared themselves to be Armenians. Dr. Goodell and the other members of the mission were

strongly averse to indulging in, or encouraging in others, a spirit of proselytism which might lead to separation from the Greek and Armenian Churches. Their great desire was to have the leaven of the gospel diffused among the members of these churches, and they had much to encourage them in the prosecution of this object. "But now, whether they wished it or not, they were constrained to adopt the designation of 'Protestants.'" The protection granted to the Christians in the capital was extended to those in the provinces. It was conveyed in a letter from the Grand Vizier to the Pasha of Erzroom.

The event to which we are now alluding was hastened by the action of the Armenian Patriarch, who, on June 21, 1846, a great feast day in the Armenian Church, issued a new anathema by which all who remained firm to evangelical principles were for ever cast out of that Church, at the same time ordering that it be read publicly in every church throughout the Turkish empire at each anniversary of the day on which it was issued. They were thus shut up to the organization of a separate church.

A meeting was accordingly held in Constantinople on the first day of July. "After the reading of the Scriptures and prayer, the plan of organization, confession of faith, covenant, and rules of discipline, were read, with such explanations as seemed necessary. Those present were then requested to rise and give their assent to the articles of faith and to the covenant. All rose, and the articles were again read, at the end of which all audibly responded—'We do thus believe.' In like manner they audibly assented to the covenant. The missionaries and others then rose, and, as the representatives of Protestant

Evangelical Churches, publicly acknowledged them as a true Church of Jesus Christ. Their names were then recorded, amounting to forty, three of whom were women. Thus was constituted the First Evangelical Armenian Church."

Mr. Apisoghom Khachadûrian, trained in Peshtimaljian's school, was at the same time elected pastor, and a week afterwards he was ordained. Early in the following year, owing to an exciting missionary visit to Nicomedia in connection with his brother's settlement in the pastorate of the congregation formed there, this truly estimable minister was removed by death. He was eminently fitted by natural endowments and acquirements, as well as by grace, for the important position which he had been called to occupy; and his early removal was, consequently, greatly felt. Mr. Dwight thus refers to the closing scene: "I have been present at many Christian death-beds of the people of God, but I can truly say that I never witnessed anything so deeply affecting."

The church at Nicomedia was formed on the basis of the one constituted at the capital, as were also those at Adabazar, Trebizond, Erzroom, and Aintab, all of which were in existence previous to 1848. The aggregate number in full membership was small, but it represented a Protestant community of about one thousand; and it was known that there were nearly three thousand more who continued their connection with the Armenian Church, but were in hearty sympathy with the Protestants. In the year just mentioned, and in the following one, the cause of evangelical truth received a fresh impulse from an awakening which occurred in the seminary at Bebek and in the school for girls, and which spread to various

other places—in particular, "the houses of worship in Pera, and in the city proper, were crowded on the Sabbath, and nearly every week new persons were present."

The Protestant community were still further secured in their privileges by an imperial firman obtained in 1850 from the Grand Sultan, by Sir Stratford Canning, which gave to their civil organization "all the stability and permanency that the older Christian communities enjoyed in Turkey." Three years later, on returning to Constantinople as Lord Stratford de Redcliffe, he found that the said firman had till then been practically treated as a dead letter. It would have been strange indeed, and contrary to Turkish usage, had it been otherwise. But soon after, this enlightened friend of civil and religious liberty informed Lord Clarendon that "the Porte, '*out of consideration for his repeated representations*,' had officially transmitted the firman to all pashas where a Protestant society was known to exist."

In the following year (1854), through the intervention of the same distinguished nobleman, another concession was made. Previously the Christians had no standing as witnesses in the criminal courts. Henceforth they were to be legally on the same footing in respect of evidence as their Mohammedan fellow-countrymen.[1] It must be added, however, that although this concession remains on the statute book, it is to this hour practically a dead letter, inasmuch as no weight is attached by the judges to the evidence of Protestants *when given against Mohammedans.*

[1] The "Turkish Missions Aid Society" was formed in 1854, "not to originate a new mission, but to aid the existing evangelical missions in the Turkish Empire, especially American."

Notwithstanding the pledge given in 1843, that no one in Turkey should be persecuted for his religious opinions, such persecution not only continued in a variety of forms, but more than one case of decapitation had occurred on this account. It was therefore necessary that provision should be made for the more effectual abrogation of the death penalty,[1] and generally for confirming the Christians in their privileges. Accordingly, after the close of the Crimean war, and as the result of the indefatigable and successful efforts of Lord Stratford de Redcliffe, the Sultan issued another imperial firman securing these objects. With the view of giving weight and perpetuity to this important document, it was embodied in what is now known as the Treaty of Paris, which was drawn up and signed by the plenipotentiaries of the great powers of Europe, the representative of the Sultan being a consenting party.[2]

[1] The Earl of Clarendon, English Minister of Foreign Affairs, thus wrote to Lord Stratford de Redcliffe in reference to the punishment of death as applied to apostates from Islamism: "As the Turkish Empire is, by treaty stipulation, to be declared part and parcel of the European system, it is quite impossible for the Powers of Europe to acquiesce in the continuance in Turkey of a law, and a practice, which is a standing insult to every other nation in Europe."

[2] "NINTH ARTICLE. His Imperial Majesty the Sultan, having, in his constant solicitude for the welfare of his subjects, issued a firman, which, while ameliorating their condition without distinction of religion or race, records his generous intentions towards the Christian population of his empire, and wishing to give a further proof of his sentiments in that respect, has resolved to communicate to the contracting parties the said firman, emanating spontaneously from his sovereign will."

The great Powers of Europe record in the sixty-second article of their treaty that they "take note of the spontaneous declaration of the Sublime Porte," and legislate thus :—

"In no part of the Ottoman Empire shall difference of religion be

Dr. Goodell, after describing this firman as "a boon of priceless value," thus proceeds—"Heretofore its principal use was to secure us from the molestation of these corrupt churches, but we have now begun to test its importance with reference to the Mohammedans themselves."

Thus step by step the cause of truth and righteousness advanced. In every instance a keen, and frequently a protracted, conflict had to be waged with Turkish intolerance, ere it retired discomfited from the field. And even when beaten back by pressure from without, it was always with the sullen determination, by all manner of subterfuges, to deprive the Protestants of the benefits secured, or in every possible way to harass them in the enjoyment of their privileges. Even yet they are subjected to an amount of petty persecution and grinding oppression, in the arts of which Turkish officials have proved themselves thorough adepts.

By 1855 the work of reformation had spread to upwards of a hundred towns and villages, in some cases in quite a remarkable manner. Fourteen stations had been occupied, at which there resided an aggregate of twenty-six missionaries, twenty-eight female assistant missionaries, thirteen Armenian pastors and preachers, and sixty-four lay-helpers. Training schools for native

alleged against an individual as a ground for exclusion or incapacity as regards the discharge of civil and political rights, admission to the public service, functions, and honours, or the exercise of the different professions and industries. All persons shall be admitted without distinction of religion to give evidence before the tribunals. Liberty and the outward exercise of all forms of worship are assured to all, and no hindrance shall be offered to the hierarchical organization of the various communions or to their relations with their spiritual chiefs."

preachers and helpers existed at Constantinople, Tocat, and Aintab. There was a girls' boarding-school at Constantinople, and thirty-eight free schools had been established in different places throughout the country. At Aintab especially remarkable progress had been made. Twelve stated services were regularly maintained for the Protestant community, numbering some 2,000 souls, of whom 268 were church members.

"The growth of the Armenian Mission, along with its great extent of territory, required a division for the more convenient administration of its affairs. Hence a Southern Armenian Mission was organized in 1856, having the Taurus for its boundary on the north, and embracing the stations of Aintab, Marash, Antioch, Aleppo, and Oorfa. . . . The field of the Northern Mission extended from the Balkans in European Turkey to the eastern waters of the Euphrates." At the annual meeting of the mission, held at Harpoot in 1860, a further division of the field was found to be necessary. What had been known as the Northern Mission was then divided into Western and Eastern. The Southern Mission took the name of the Central, the stations of the Assyria Mission being united to the Eastern. These three divisions, however, constituted but one mission.

The missionaries were much encouraged by a revival during 1859 in the Bebek Seminary, nearly all the students giving evidence either of an increase of piety, or of marked indications of it for the first time. The girls' boarding-school shared in the blessing, as did also the towns of Marsovan, Yozgat, Baghchejuk, Broosa, and Marash. Dr. Dwight, who visited the last-mentioned town in April, 1861, writes: "This place is indeed a missionary wonder! Twelve years ago there was not a

Protestant here, and the people were proverbially ignorant, barbarous, and fanatical. Six years ago the Evangelical Armenian Church was organized with sixteen members, the congregation at that time consisting of 120. On the last Sabbath I preached in the morning to a congregation of over 1,000, and in the afternoon addressed nearly or quite 1,500 people, when forty were received into the church, making the whole number 227. . . . The Holy Spirit has been evidently at work here during the whole of the year, and especially through the past winter, and conversions are constantly taking place." This town has now a most flourishing Protestant community, numbering nearly 3,000 souls, of whom about 700 are members in connection with three regularly constituted churches.

At Cesarea, too, the church not only received from time to time accessions, but was advancing in consistent, intelligent, Christian character. Thus Mr. Leonard writes: "Here are some noble exemplars of faith and piety, who search the Scriptures daily, and adorn their doctrines by a godly life. I have often wished I might introduce some of our American friends into our teachers' meetings on a Sabbath afternoon, or to the Sabbath-school at the intermission of public worship, where nearly the whole congregation remains, exhibiting a zeal and aptness in the discussion of religious truths scarcely surpassed in the most favoured churches in New England." These tokens of interest were the more gratifying inasmuch as Cesarea, besides being one of the most important centres of influence, in a district with an area of some 45,000 square miles, possesses a historic interest, embracing as it does nearly all of ancient Cappadocia, and large portions of Pontus, Galatia, and Lycaonia. There

Gregory the Illuminator was ordained. There, too, were born the great Church teachers—Basil of Cappadocia, and his brother Gregory.

The year 1861 witnessed the completion by Dr. Goodell of the translation of the Bible from the Hebrew and Greek into the Turkish language, as written in the Armenian character and spoken by the Armenians. His principal helper for thirty years in this great work was Panayotes Constantinides, who died in March of that year. "He had greatly desired," wrote Dr. Goodell, "to live to see the end of the revision, and we pressed on together, returning thanks at the end of every chapter, that we had got so far on our journey. But his strength failed him on the way, and when there was but little further to go, he laid himself down, and the angels carried him to his home in Heaven."

Dr. Schauffler's twenty-nine years' official connection with the mission was terminated about the same time, with a view to his entering the service of the American and the British and Foreign Bible Societies, in the work of Bible translation for the Turkish Mohammedans. He was then engaged on, and had nearly completed, a translation of the New Testament in Turkish, with the Arabic or sacred character, for the publication of which he had with much difficulty obtained the consent of the Government.

Most important service was rendered to the cause of evangelization in Turkey by both of these translations. They proved indeed quite invaluable; and to Drs. Goodell and Schauffler must ever belong the honour of having led the way in this peculiarly difficult work. In course of time, however, it came to be felt that the translations referred to did not sufficiently meet the

needs of the Turkish-speaking Armenians and the Turks; and accordingly a Revision Committee was formed about ten years ago, composed of Rev. Dr. Riggs and Rev. Mr. Herrick, of the American Board; Rev. R. H. Weakley, of the Church Missionary Society; and Rev. A. Constantian, pastor of the Armenian Protestant Church at Marash, aided by three others, Mohammedans. After six years' labour this committee published in 1880 the entire Bible in Turkish, as written both in Armenian and Turkish characters.

There have also been published in Armenian, among other books, a commentary on Matthew, a hymn-book, a theological class-book, and a geography. Several works were electrotyped and printed for the mission by the American Tract Society. The Word of God, however, stood highest in popular favour; no book, Dr. Anderson in his "History" informs us, being so much in demand.

Dr. Dwight's distinguished career was unexpectedly cut short under peculiarly painful circumstances. He had arrived in the United States in November, 1861, with a view to the publication of the results of his missionary observations. When passing through Shaftesbury, Vermont, on January 25th following, to fulfil an engagement, the car in which he was being conveyed was, through the sheer force of the wind, thrown down a steep embankment, followed by one of the heavy trucks, which dashed into it with fatal consequences. The loss of such a labourer was greatly felt. It could not be otherwise. For more than thirty years Dr. Dwight had been identified with the mission to the Armenians. His character and worth find fitting expression in Dr. Anderson's "History." "He was made to be a leader in the Lord's host. There

was in him a rare combination of sound common sense, piety, resolution, firmness, candour, and courtesy; and withal an honest simplicity, a godly sincerity, and a practical tact, that seldom failed to secure for him a commanding influence; and the mission, of which he was so long a member, was sufficiently eventful to give full exercise to all his powers. . . . The prominent trait, however, in his character was spirituality. This was in him an ever-growing quality. He was wholly devoted to the kingdom and glory of his Redeemer."

In the course of the year 1862 the Western Turkey Mission came to the conclusion that "the metropolis was not found the best place to train men for the seclusion and small salaries of interior pastorates." The Bebek Seminary, which had been commenced in 1840 by Dr. Hamlin, and had proved a most important instrument for good in the early years of the mission, was accordingly suspended, in the hope of its being revived at Marsovan. The expediency of this step appears to have been strengthened by the fact that "the other missions preferred training their native ministry within their own bounds."

The Girls' Boarding School in Constantinople, commenced in 1845, was likewise discontinued with the expectation that it too would find at Marsovan a more suitable sphere for its labours.

Two instances of Turkish fanaticism occurred about this time. Mr. Coffing, one of the missionaries at Aintab, at the desire of his brethren, explored, in the autumn of 1860, the Taurus Mountains, upwards of a hundred miles north-west of Marash, for a suitable residence to which missionaries and their families might resort during the trying heat of the summer months at Adana, a town in

Cilicia, near Tarsus, the birthplace of the Apostle Paul. In the following year, at his own request, he was appointed to occupy the new field. His intention was to reside during summer at Hadjin, a town of 20,000 inhabitants, and during winter at Adana. When leaving Aintab with his family "nearly the whole Protestant population, about 1,500, stood on both sides of the road to bid them farewell, and as they passed sang:

'How sweet the tie that binds
Our hearts in Christian love;'

and also an original hymn, expressive of their feelings on parting with the mission family. More than a hundred persons accompanied them during that afternoon, returning the next day." The road through the mountains was difficult and dangerous, but the mission party reached Hadjin in safety, and were welcomed by the people. But after a few weeks' treatment of another kind was encountered. The region was a peculiarly dark one, and "the rulers of the darkness of this world," in the persons of the Mohammedan governors and the Armenian priests, after a bitter persecution, described as unparalleled in missionary experiences in Turkey, "expelled them out of their coasts." There was no help for it but to return to Adana.

Six months after Mr. Coffing's expulsion from Hadjin, when about three miles from Alexandretta, on his way to Aleppo to attend the annual meeting of his mission, he was fired upon by two men concealed in a thicket near the road. Two of the balls shattered his arm, another entered his body and proved fatal the following morning, March 26, 1862. Four days after his Armenian servant died from his wounds.

Chiefly owing to the energetic measures adopted by the United States Consul at Beyrout, aided by several British and French officers, the Turkish authorities succeeded in tracing the crime to two young Mohammedan robbers of the mountains. They were both captured. One of them, however, effected his escape, and was protected by the Pasha of the district, who was in consequence removed from office. The other murderer was executed. The attack on Mr. Coffing, it was believed, was instigated by Turkish fanaticism. The effect of the action taken in the matter proved favourable to the furtherance of the mission, especially in the Adana and Hadjin districts, cheering evidence of which may be found in the fact that when Mr. Adams from Adana and Mr. Trowbridge from Marash went to the latter place in 1870, in company with Hagop Effendi, the Civil Head of the Protestants in Turkey, they found an open door for Christian effort. Not only Protestants, of whom thirty-two had been enrolled, but large numbers of Armenians eagerly listened to the gospel message. A church was regularly constituted two years later, and is now under the care of a native pastor.

It is worthy of note also that the widow of the murdered missionary, after a few years' longer residence in Marash as a teacher in the high school, when the suitable time arrived, removed to Hadjin, from which she and her husband had been expelled. It was a rare instance of heroic self-denial, there being no American missionary at that solitary outpost to keep her in countenance or render any assistance that might be required. Mrs. Coffing succeeded in obtaining a footing there, and has for many years conducted a flourishing high school for girls. Last autumn she had the high satisfaction of re-

porting that, with perhaps a single exception, all the girls in the school had taken a decided stand for Christ. Thus has her faith been rewarded.

At the beginning of 1864 there were 283 labourers in the wide field extending from Constantinople to Diarbekir on the east, and to Antioch on the south. Of these 204 were native pastors, preachers, teachers, and evangelists. The churches numbered forty-seven, containing 1,913 members. During the previous year upwards of 25,000 copies of the Word of God were put in circulation, being twice as many as had been distributed in former years.

Along with the progress in the operations of the mission which the foregoing numbers indicated, there had been for some time before a marked advance in the intellectual life of the country, consequent on the encouragement by the Government of European science. The devotees of the old school took the alarm, their chief ground for anxiety arising from the liberty which had been secured for the converts from Mohammedanism. This resulted in a reactionary movement among the Mohammedans of the capital. Dr. Pfander's valuable work in defence of Christianity as against Mohammedanism helped to fan the flame. Copies of it were detained at the Custom-house. Some notwithstanding got into circulation. Much excitement followed. "The fears of the Sultan were aroused. For several weeks spies beset the missionaries at every step. Finally, on a set day, several Turkish converts were arrested and cast into prison, some of them being treated with great indignity." The printing-presses of the mission were seized, and the book-store was closed by the police. The representative of the American Government strongly protested against these proceedings. Sir Henry Bulwer, the British Ambas-

sador, after some delay, also sent in a remonstrance. The result was that the book-store was re-opened, no prohibited publications having been discovered.[1] The printing-presses were restored, and the imprisoned converts were released. Thus the attempt to curtail the liberty of the converts, and to lay an arrest on the onward progress of the gospel, was defeated. The immediate effect, however, of these proceedings was "to prevent attendance on preaching by the Turks, the circulation of Christian books, and personal intercourse with the missionaries."

Light and shade alternated or were strangely blended in the experience of the mission. About this time many of the congregations were taking upon themselves the support of their pastors and preachers. It is stated that in the Harpoot district there was a promptness in paying their pastors, preachers, and teachers which would put to shame some richer and more enlightened communities, even in Christian America. The congregations had also begun to relieve the Board of school expenses. More encouraging still was the rise among them of a missionary spirit. "Missionary societies were formed. In one of the out-stations of Harpoot, the schoolboys had an evangelical society. On Saturday they met for prayers, singing, and the reading of a tract; and the next day they went out, two and two, to the houses of such Armenians as did not come to the Protestant place of worship, and asked the privilege of reading from the New Testament. Being children, they often found a hearing where older persons could not. A Boys' Missionary Society in Diar-

[1] The authorities had expected to find books of a controversial nature, especially the valuable one by Dr. Pfander; but all such works were, from prudential considerations, excluded from the store. Hence the fact stated above.

bekir bore the expense of a Scripture reader in a large Armenian village nine miles distant. A like association of men paid seven-eighths of the salary of a helper in another village. Subsequently, the native brethren hired a house in a village near the city, and each Sabbath sent one of their own number to spend the day as a Scripture reader.

Regarding the work in the town itself, the Rev. Wm. Frederic Williams, missionary at Mardin, who visited it early in 1865, testified to its great prosperity under the pastorate of the Rev. Tomas Boyajian. "The congregation at the Sabbath-school," he states, "three-fourths of whom are adults, numbered 339, and I wish those whose contributions have aided in planting this vine, could have beheld the clusters of faces which were studying the Book of Life, and heard the hum of voices asking and answering questions! They would have felt that there are some places where the missionary work is *not* a failure. . . . This one congregation has, in the year of the missionary's absence, contributed 400 dollars for the support and spread of the gospel; for schools, 240; for the poor (a year of high prices and great want), 275; and for the national head (civil official representing the Protestant community to the Porte) at Constantinople, 40."

The hearts of the missionaries were greatly cheered as one native pastor after another was ordained over the various churches. The circumstances attending the ceremony varied in each case. Mr. Williams describes one at Perchenj. The place of meeting was a large garden, the wide-spreading branches of a mulberry tree with the blue sky beyond forming the canopy of the pulpit. "Around the pulpit sat the council; lay and clerical

delegates, representing most of the evangelical ministry in this part of Turkey; then the regular Protestants of Perchenj, Harpoot, and the villages about, to whom it was a 'festa,' as was evident from their dress. Outside these were the partially committed ones, who, though they did not 'dress up' for the occasion, seemed to have taken the day for it; and again, outside that company, were men drawn in by the interest of the occasion from their work, with their field dresses on, tools in hand, leaning on their long-handled spades, bending forward to catch question and answer, wholly unconscious of the picturesque finish they gave to the scene. In the afternoon exercises, the pastor of Ichme and the pastor of Harpoot took prominent parts. . . . It was very difficult to count the audience, at least from where I was. If I could have exchanged places with the boys, and hung among the mulberries, perhaps I could have succeeded better. Nothing in all the exercises seemed so American as the natural way in which the boys took to the trees. We judged there were in the forenoon about seven or eight hundred, and in the afternoon six or seven hundred. To the last everything was quiet, and all went off pleasantly."

The work at Cesarea has since 1869 been largely in the hands of the native church and pastor. On September 29, 1878, a large and substantial stone church, built by funds supplied chiefly by the theological students of the United Presbyterian and Free Churches of Scotland—the fruit of a visit by the devoted pastor, the Rev. Keropé Yakobian—was formally dedicated. It was a great occasion, no fewer than 2,000 persons being present. Not only the inhabitants of Cesarea, but visitors from all the surrounding towns and villages have been loud in

their praise of the buildings, a girls' school having also been erected on the same site. The governor and the treasurer of the city expressed to the pastor their high satisfaction with them, characterizing them as "the glory of the city."

III.—CONSOLIDATION AND EXPANSION.

As the churches planted through the devoted labours of the American missionaries increased in number and became consolidated, there sprang up the very natural desire for a measure of self-government. The first step was taken in 1857, when what was called at the time the Bithynian Association was formed, embracing the three churches of Nicomedia, Adabazar, and Bardizag. Its action, however, was confined for the most part to meetings of the native preachers in charge. In 1864, "The Union of the Evangelical Armenian Churches of Bithynia" was organized, with an essentially Presbyterian constitution. At the first meeting held at Broosa, five churches were represented. There are now twelve, with as many out-stations. The bounds of the union extend from Constantinople eastward about 250 miles, and from the shores of the Black Sea southward about 100 miles. In 1876, the union commenced holding Presbyterial meetings. This was a development of the organization previously existing. Then followed "the Harpoot Evangelical Union," towards the close of 1865; "the Central Evangelical Union," formed at Marsovan at the close of

1868; and "the Cilicia Union," with Central Turkey as its sphere of operation, shortly afterwards.

The disposition to lean on foreign aid, unavoidable perhaps in the early years of the congregations, was sure, if not checked, to prove a source of weakness. They needed to be trained to a knowledge of their capabilities, and to a position of independence. These several organizations helped to check this tendency and to meet this need. Practically, they encouraged the principle of self-support, and at the same time stimulated converts to engage in evangelistic efforts for the spiritual welfare of those around them, who were still outside the pale of the Protestant Church. The result in many instances was as gratifying as it was surprising. Mr. Wheeler in his work entitled "Ten Years on the Euphrates," says, the church in Shepik, the poorest and feeblest in the field, which for thirteen years had paid almost nothing for preaching, and was supposed to be a permanent pensioner on missionary bounty, all at once raised enough for the support of the preacher, besides nearly 200 dollars in gold for the building of a house of worship. A blind preacher from the Harpoot Seminary had been the means of this unexpected result. He was known as John Concordance (Hohannes Hamapapar), on account of his wonderful readiness in quoting Scripture, chapter and verse. He was sent to Shepik, and hearing the complaints of the people about their poor crops and poverty, replied, "God tells you the reason in the third chapter of Malachi; where He says, 'Ye are cursed with a curse, for ye have robbed me.'" Then taking for a text, "Bring ye all the tithes into the storehouse," &c., he inculcated the duty and privilege of setting apart *at least a tenth* of their earnings for God.

The people were convinced, and after paying half of their crops, according to usage, to the owner of the soil for rent, and a tenth to the Government for taxes, as they must needs do, they gave another tenth to the Lord's "storehouse"—a room they had set apart for receiving the tithes. And the sermon of this blind preacher, and the example of these poor people, have wrought wonders in the land. This estimable man died in 1869, Armenians vieing with the Protestants in attending to the burial services. Both classes were genuine mourners at his grave. His influence in regard to the consecration of one-tenth of one's income to the cause of Christ has been extensively felt, all the more that he is said to have conscientiously practised what he preached.

The year 1866 is spoken of as one of decided progress in Turkey; while the following one witnessed an unusually large accession to the missionary staff, no fewer than five ordained married missionaries, with an equal number of unmarried female assistants, having arrived in the course of it.

Early in the same year a new Prayer Book was published by the reforming party who remained in the old Armenian Church. That party aimed at "restoring the purity of doctrine and simplicity of worship, which they supposed existed in their church at the beginning." The said Prayer Book "contained a Creed; a Ritual for Baptism, the Lord's Supper, Ordination, &c.; forms for daily prayer in the churches; and hymns and songs. Judged by the standard of the New Testament, the book contained not a few errors of doctrine, and sanctioned many superstitious practices, yet it was a decided improvement upon the books in use in the Armenian Church." In short, it was felt that the Armenian Church had be-

come a mere "satellite of Rome," and the new movement sought to effect a reformation—first, in doctrine; secondly, in regard to rites and ceremonies; and, thirdly, in the relations of the clergy to the people—the former claiming supernatural authority, and ruling by the terrors of that authority. The publication of this book caused a religious ferment in Constantinople. And although it was not known to have been used in any church, it yet proved very useful in the way of stimulating inquiry, and so of advancing the cause of Protestant truth.

Nor were these the only encouraging events that marked this period. The Harpoot Evangelical Union resolved, in 1866, to send a mission to the Armenians, who were living in the grossest darkness among the Koords in the wild region eastward of Diarbekir. Such religion as these Koords possess is very much a relic of paganism, moulded by Mohammedan tradition and custom. They are said to be in reality Pantheists. "A dozen small churches, with a membership of hardly more than 500, undertook to educate seven young men to go as their missionaries. The movement excited much enthusiasm." When some years later the zeal of these churches in this mission to Koordistan began to flag, Mr. Wheeler and Mr. Pond, of Mardin, did much to revive it by extended tours, and by the encouraging reports submitted to the churches on their return.

It is stated in the Divine Word that the Lord blessed Obed-edom the Gittite, and all his household, because of the pious care which for three months they took of the ark. So in the case before us. The members of the Harpoot Union had taken the Lord's cause right home to their hearts, and, as might have been expected, "a blessing followed. The week of prayer, in the opening of 1867,

was signalized by a revival at Harpoot." And it was not confined to that town. Its influence was felt for many miles around. Thus, at Hooeli, an out-station ten miles distant, where Mr. Barnum spent two days, the prayer-meetings, morning and evening, were very largely attended, and through the entire day till near midnight the missionary was engaged with numerous earnest inquirers. On the following Sabbath, when Mr. Wheeler preached, four hundred persons crowded into the chapel. Three years before there was not a Protestant in the place! Shortly after the visits referred to, the Christians at Hooeli, with a little aid from abroad, erected a larger and finer house of worship.

Mr. Wheeler informs us that this was followed by the desire for a new minister. Contrary to the advice of the missionaries, the people called in succession two popular men of the graduating class to take the place of the more humble preacher whose labours among them had been so greatly blessed. Both however declined. The sequel will be best told in Mr. Wheeler's own words—

"Meanwhile their preacher was called to another place, and the people came to the city, with their donkeys, to take him and his family home. These were quietly sleeping at his house, expecting to start on the morrow, when at midnight nine of the principal men of Hooeli roused him from sleep, and began to beg pardon for their rejection of him, saying, 'Come, get your goods in readiness, and go with us.' It seems that they took their failure to secure the others as a rebuke from God for their pride; and having met to pray, sent these nine men to ask pardon of Garabed in person, while others wrote letters asking his forgiveness, and begging him to come back. Both parties then appealed to the missionaries, who declined to interfere, advising them to pray and decide the matter among themselves. They agreed to accept the preacher's decision as God's will, and he, after prayer and reflection, decided to return to his old people. In the meantime, twenty of the women of Hooeli, im-

patient at the delay, met also for prayer, and with difficulty were prevented from going in a body to take their old pastor home. But the brethren kept them back, and when at length he reached the village, no other preacher ever had such an ovation in all that region."

Among the numerous, able, and devoted missionaries who have laboured among the Armenians, few if any have occupied a more honourable and useful position than Dr. William Goodell. While his preaching gifts were of a high order, it is chiefly as a translator of the Scriptures that his name will be held in grateful remembrance. In this great work he is entitled to take rank with Carey, Morrison, and many other pioneers of modern missions. His last revision of the Bible in Armeno-Turkish was in 1863. After forty-three years of faithful service, he returned, in 1865, in feeble health to his native land, receiving on the occasion from the foreign residents at the Turkish capital an address expressive of their unfeigned regret, and a substantial token of their respect and attachment. Two years later he passed away to his rest and reward. Such was his weight of character that it is said, "he commanded the respect of foreign ambassadors and travellers, of dignitaries in the Oriental churches, bankers, and the highest in society, as well as the common people;" and that "even his enemies were constrained to honour him."

A good idea of the progress of the work generally among the Armenians up to the period now under review may be obtained from a statement made by Dr. Schneider with respect to Aintab. For his remarks apply in a measure to the numerous other towns in Turkey. After a residence of twenty years at Aintab, and when on the eve of returning to Broosa, he thus writes—

"I preached my first sermon in Aintab to a company of twenty-five



AINTAB (from a hill opposite the Girls' Boarding School).—1. Snow-covered Mountains; 2. Girls' School; 3. Catholic Church; 4. Armenian Church; 5. A Ruined Castle; 6. Protestant Church behind Girls' School.

or thirty in the year 1848. Now the average audience is near one thousand, and often rises to twelve or fifteen hundred. Then there was a church of only eight members; now there are two churches, containing 373 members. Then the entire community of Protestants numbered only forty souls; while at present there are nineteen hundred, small and great. In the beginning, next to nothing was done in the way of self-support and general benevolence; while now, these communities pay the salaries of their pastors and school teachers, and all their other expenses. Besides this, nearly five hundred dollars in gold were given for general benevolence, and more than nine hundred towards a second church edifice. All this in a community where a day labourer receives thirteen and a half cents. per day, and a mason or carpenter thirty-two cents. In view of their poverty, and the exactions of the Government, this is extraordinary liberality. More than one half of the male members of these churches give a tithe of their income to benevolent objects. . . . At first, there was no school through the week or on the Sabbath; now, there are seven common schools, with nearly four hundred pupils, and a Sabbath-school averaging a thousand, which has been as high as sixteen hundred. More than a score of pastors and preachers have been trained at Aintab, most of whom are still in the service, and a large number have been sent forth as teachers and colporteurs into the surrounding regions. Finally, when the gospel was first preached at Aintab, the Protestants were despised and persecuted; while now they are not only recognized as a regular community with rights and privileges, but they have acquired for themselves a name, respect, and influence."

The writer of these remarks, after a long and painful illness, was called to rest from his arduous labours of forty-four years, on September 14, 1877.

A marked feature of the work among the Armenians has been the delightful frequency with which revivals have occurred. Seldom has a year passed during which the gracious rain did not descend on one place or another. And in every instance the church has received quickening and enlargement. Certain places have been visited on several occasions by an outpouring of the Holy Spirit. Such renewed tokens, for example, of His

presence were experienced at Marash in 1870, where it is stated that no fewer than a thousand persons attended one of the prayer meetings, and that, out of a large number who sought admission to the church, fifty-three were received. So also at Bitlis, where for eight months of that year a sunrise prayer meeting was largely attended every day, and an addition of forty souls was made to the church. At one of the prayer meetings at this latter place, which the native pastor succeeded in bringing to a close only after the lapse of two hours and three-quarters, as many as seventeen spoke and about as many prayed. At Havadoric, too, where John Concordance, the blind preacher, died, for which place the Christians in Bitlis had a season of special prayer, and to which three delegates walked forty-five miles, an interesting work of grace was begun. Before leaving they had the satisfaction of organizing a new church, with eleven approved members.

In the following year (1871) the career of Dr. W. F. Williams, of Mardin, was cut short at the age of fifty-three, in consequence of his exhausting labours. He is described as "a rare man," "eminently spiritual," "in everything maintaining a conscience void of offence," to whom the one attraction of heaven was *Jesus.*

When Dr. N. G. Clark, one of the Secretaries of the American Board, visited this field in 1871, he met with some incidents on his way from Adana to Aintab which indicate the progress of the work throughout "the region distinguished by the early labours of the Apostle Paul."

"The first night out," Dr. Clark writes, "we encamped a little distance from a village that bears the name of Missis, built on the ruins of the ancient Mopsnestia, a place of some note in the early history of the Church. As we were setting up our tent, two Armenians from the village accosted us with the question, 'Are you the men that are bringing light into this dark land?' On being

assured that we were just those very men, they gave us a hearty welcome, and did their best to assist us in every way, remaining till dark and coming again in the early morning. This they did as a labour of love, and to receive some words of counsel and cheer. They were Protestants, but not church members, who had come here for business—one from near Antioch, and the other from the neighbourhood of Harpoot. Here, where no preacher of the truth had ever been stationed by us, these men were faithful to the light they had, spending the Sabbath together in studying the Scriptures and in prayer, and speaking to all who would listen of the gospel of Christ. One of the men had formerly been a keeper of a drinking shop. One day, while plying his trade, he called out to a passer-by to come in and drink. The reply, 'I cannot, I am a Protestant,' arrested his attention, and eventually led him to give up his wicked traffic for an honest calling.

"On another day we met a party of labourers coming down into Cilicia from Eastern Turkey, whom we at first mistook for Koords. But coming nearer, Mr. Trowbridge recognized them as Armenians, and at once asked them if there were any Protestants among them. 'Oh yes,' cried several; and in proof they drew Testaments from their bosoms.

"We had hoped to reach Hassan-Beyli for the Sabbath, but the distance proved too great, and as it was three hours off from the main road, we had to give up a visit to this mountain eyrie—now a centre of Christian influence, a few years ago a nest of robbers. But they would not let us off. Tuesday morning, by six o'clock, we were surprised to see a half-dozen of those stalwart men, who had left their mountain crags, three hours before, to come down and exchange Christian salutations. As I looked at them, I could not but wonder at the work of grace manifest in them. After words of exhortation through an interpreter, on mounting my horse, I took them each by the hand, while the grasp tightened and eyes flashed and filled at the words—'Christ, Hallelujah, Amen.'"

The Report for 1873 quotes a letter from one of the missionaries in Eastern Turkey, in which he mentions the gratifying fact that "the chief men of a village where there is no avowed Protestant, and where no helper had previously been located, came and insisted on taking one of our young men whom they knew for their village

school. In order to test the villagers' motives, we endeavoured to hinder his going by telling them he was a Protestant, and would not make the sign of the cross, or adore the mass in their church. They replied that he would preach the gospel, and that was what they wanted to hear. So they took him with them."

Similarly, Mr. Pierce of Erzroom, when on one of his tours, found his way to an almost inaccessible village on a mountain top. He received from the people a hearty welcome, and wrote "No missionary preacher or teacher had ever visited them; but they had the Bible and hymn-book, and the Holy Spirit was their teacher." At that time there were as many as fifty or sixty Protestants in the village, several of whom, it was believed, were converted men. So much for the dissemination of the Scriptures. These Scriptures, the missionaries at Harpoot state, were not unfrequently purchased by Mohammedans, though it seemed to be mainly in order to gratify curiosity.

IV.—DISTURBING INFLUENCES.

The mission in Central Turkey was disturbed about this time by efforts under the auspices of Bishop Gobat, of Jerusalem, and the Ritualists of England, to introduce English episcopacy into the field. It is the old story. Instead of carrying the gospel to regions still lying in heathen or semi-heathen darkness, the ritualistic section of the English Church prefers building on other men's

foundations, and appropriating the fruit which has been sown in tears by others. One of the missionaries states that "this English type of Protestantism differs little from the old Church (Armenian)," that "it furnishes a refuge for unworthy Protestants," and that "some will doubtless join it for pecuniary reasons." The matter is referred to at some length in the Report of the American Board for 1873.

"The movement, which had been in progress for a number ot years quietly, and to some extent in secret, came to a head in February last, at Diarbekir, in the determined effort of the pastor to carry that large and influential church over to an alliance with the High Church party of England. If the attempt at Diarbekir succeeded, it was hoped that quite a number of churches connected with the Mardin and Harpoot stations would follow. The story of the secret preparation for many months, the intrigues, the wholesale misrepresentations, the egregious falsehoods touching the character and aims of the missionaries and of the American Board, the promises of English gold and English interference in their behalf, the opening of religious privileges to all, and the practical surrender of all that was worthy the evangelical name, is a painful one, and need not be presented here."

"The time for the execution of the plot was chosen when the missionaries were the least prepared to meet it. . . . The missionary force was weaker than it had been for years." The pastor at Diarbekir, having secured a large majority of the church in favour of his plans, claimed to hold the property; and it seemed better to the missionaries to suffer the wrong, and to begin anew, rather than enter on an uncertain controversy in the Turkish Courts.

Happily, the effort to establish episcopacy of the High Church type at Marash was in the main frustrated through the energetic measures adopted by the "Cilicia Evangelical Union." "The result was that those who

had separated from the other churches agreed to abandon their position in regard to episcopacy, and to come into the 'Union' on the same footing with the other churches." This satisfactory issue was brought about entirely by the native pastors.

More recently, the movement referred to has been promoted by Canon Tristram, who, in reporting the results of a few weeks' tour through Southern Armenia to the late Archbishop of Canterbury, states that a strong and wide-spread desire exists on the part of the old Armenians to form an ecclesiastical connection with the Episcopal Church of England; and that "in towns and villages alike (a number of which are specified), there is a harvest ripe for us (of the English Church) to reap, which we have not sown."

On the other hand, the missionaries of the American Board, who are not without reason jealous of intrusion into this field by other societies, point out that Canon Tristram adduces no sufficient evidence of any such general desire among the adherents of the old Armenian Church for a spiritual reformation; and are of opinion that he has allowed himself to be misled by defective information. They maintain that "such desire as does exist in this direction is chiefly political or mercenary in its origin."

In view of the noble work which for fifty years the American Board has successfully carried on among the Armenians, and in the absence of palpable indications of the existence of such a movement as Canon Tristram speaks of, we would most strongly deprecate, as we have been reluctantly compelled to do in other cases, any action likely to prejudice the work of the Board, and to introduce an element of confusion into the

Evangelical Armenian Protestant Church. Such action is as ungenerous as it is utterly alien to the spirit of our common Christianity.

Asia Minor was visited in 1874 and following year by a famine of long duration and great severity, resulting from drought, and aggravated by an extremely severe winter, during which there was an unprecedented fall of snow. No similar calamity had been experienced since 1831. Marsovan felt the full force of it. Swarms of hungry beggars poured into the town. They sheltered themselves as best they could during the night among the tombstones of the graveyards which surround it. Throughout the day they went from door to door crying for bread for themselves and their little ones. At Cesarea, the same heart-rending scenes were witnessed. No such year had been known in the history of the station. Literally, it is stated, "the flock has been cut off from the fold, and there is no herd in the stall." Many of the famine-stricken were starved to death. Western Turkey suffered most severely; and it is not surprising that the churches were seriously crippled for a time in their efforts towards self-support. It may be stated that, in addition to the contributions of the American Churches, the sum of nearly thirty thousand pounds was sent from England and Scotland for the relief of the sufferers. "The prominent part taken by missionaries at Cesarea, and particularly by Mr. Farnsworth, in relieving the sufferers by the famine, seems to have done much to open the hearts of the people to the reception of the gospel. One of Mr. Farnsworth's tours seems like a triumphal progress, so many crowded about him, of all classes, to hear the truth from one whom they regarded as their special

friend and deliverer in the days of suffering and death."

In the course of the same year, the Sheikh-ul-Islam having complained of the sale of the Gospels in the Turkish language by a colporteur at Constantinople, the Government issued an order prohibiting the sale of the Scriptures in the Arabic character. About the same time, a Mohammedan, named Mustapha, belonging to Marash in Central Turkey, was sent in chains, with his son Ali, first to Aleppo, then to Constantinople, and afterwards as exiles to Smyrna, solely because of their having made a public profession of their faith in Christ. All the efforts for their release made by the English Ambassador and the American Minister proved unavailing. The latter was told that the clause in the Treaty of 1855, in regard to religious liberty, *was not intended to apply to Mohammedans*. These circumstances indicated a determination on the part of the Turkish Government to prevent as far as possible the prosecution of missionary work among the Mohammedans. Its action is characterized as a "reactionary policy." The Report for the following year refers to "vexatious annoyances in the matter of book distribution, and otherwise, followed by endless delays in giving redress when this has been demanded." Notwithstanding, the cause of Protestant truth has advanced, slowly it is true, but steadily, even among the Mohammedans, into whose hands numerous copies of the Scriptures have found their way.

Few mission fields have possessed such a large proportion of highly-gifted, devoted, and successful labourers. The large number of churches and schools planted, and the noble body of pastors and preachers raised up, are

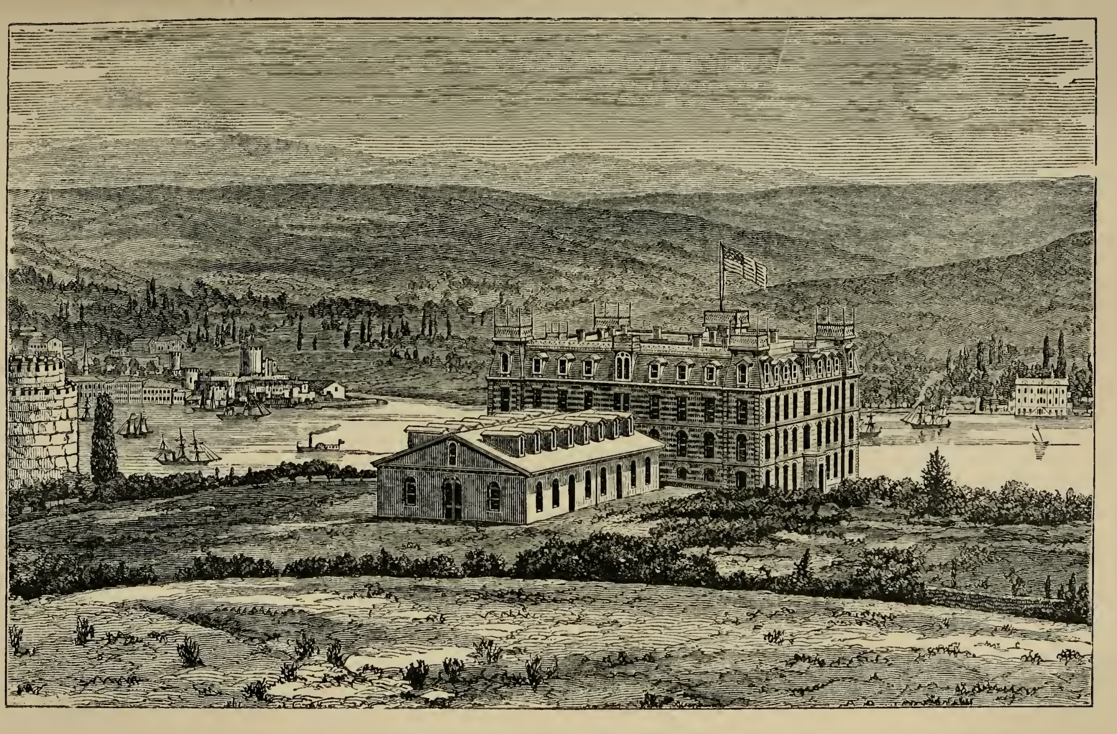
God's seal to their high character and self-denying fidelity. Dr. J. W. Parsons of Nicomedia, too, deserves special mention. After twenty-five years of unremitting toil, he fell, along with his trusty attendant, by the hands of some roving Turkomans, on July 28, 1880, while on a missionary tour among the villages. Almost the entire community turned out to his funeral, the Vicar of the Armenian Patriarch on the occasion testifying to his high appreciation of the "spotless character" and abundant labours of the deceased missionary.

The results of missionary labour in Turkey, so far as they can be tabulated, will be found in the subjoined tables. The subject is referred to in successive Reports of the American Board. Thus, at the annual meeting in 1875, Dr. Clark read a paper, in which he reviewed in an interesting manner the changes and results in the different mission fields during the previous ten years. From this paper it appears that the gain in church membership in Western Turkey was about 110 per cent.; in Central Turkey, 100 per cent.; and in Eastern Turkey, 340 per cent. In another admirable paper read by the same honoured secretary in 1878, he stated that there were 285 places of worship in which over 25,000 men and women listened to the gospel message Sabbath after Sabbath; 92 organized churches, with a membership of fully 5,000; 20 higher institutions of learning—colleges, seminaries, and boarding-schools—with an attendance of over 800 youth of both sexes; 300 common schools, with an attendance of over 11,000; all superintended by 132 male and female missionaries from America, and by upwards of 500 native preachers and teachers.

Other important results are referred to at some length

in the same paper. Briefly stated, these are: (1) The organization of the Protestant Church in 1846, the recognition in the following year of the Protestants as an independent community, and the signing of a charter in 1850 by the Sultan, by which they were placed on the same basis as other Christian communities within his dominions. (2) The securing from the Porte in 1856, through the instrumentality of Lord Stratford de Redcliffe, and the formal proclamation in 1860 of the Hatti Humayoun, the charter of religious liberty and of equal rights to all classes, thereby confirming and extending the boon previously obtained. (3) The successful efforts in weaning the native churches from the habit of relying on foreign aid, and in training them to manage their own affairs, and to support their own institutions. (4) The provision made for the raising up of "an educated ministry to care for these churches, and educated men to be leaders in all departments of thought and effort," as shown in the opening of the seminary at Bebek, followed by collegiate theological schools at Marsovan, Harpoot, Marash, and Mardin, and then, through the influence of Dr. Hamlin, in the founding in 1860 of ROBERT COLLEGE[1] in Constantinople, which, with its 227 students, representing twelve nationalities, while it has no

[1] This college, first suggested by the sons of Dr. Dwight, owes its origin to the liberality of Christopher R. Robert, Esq., a New York merchant, who advanced $10,000 for the purchase of a site and afterwards deposited $30,000 in the hands of trustees, in order to commence the work. His donations to the enterprise were afterwards increased until they reached a total of nearly $150,000 (about £30,000). In co-operation with Dr. Hamlin, it was arranged that the college should be a Christian institution. The college was opened in 1863 at Bebek, and removed in 1871 to its present quarters at Hissar, another village on the Bosphorus.



ROBERT COLLEGE, CONSTANTINOPLE.

organic connection with the missions, nevertheless renders most important service in a missionary point of view —and since then in the formation of the Central Turkey College at Aintab, with 88 students, worthily presided over by Dr. T. C. Trowbridge—and still more recently in the opening of the Armenia College at Harpoot, in Eastern Turkey, with 142 students. (5) The social and moral enfranchisement of the women of Turkey, who until the missionaries entered the country had been kept in a state of ignorance and degradation—the drudges and slaves of men—for whom Dr. Eli Smith and Dr. Dwight, "in their tour in 1829, did not hear of a single school anywhere," but for whom a home or seminary reared by the mission on the heights of Scutari, "in the very centre of Mohammedan power, looks down on the Mosque of St. Sophia, and on the palaces and seraglios of Sultans," besides similar seminaries for the higher education of girls at Broosa, Manisa, Marsovan, Aintab, Marash, Harpoot, and Mardin. (6) The translation and circulation of the Scriptures in the various languages spoken throughout the empire, along with a Christian literature, embracing a wide range of religious and educational works, extending to several hundred millions of pages, as also the maintenance of the *Avedaper*, a weekly religious periodical published in the Armenian and four other languages—in all which literary labours Dr. George W. Wood and Dr. Isaac G. Bliss, among others, render most important service. (7) The gradual breaking down of prejudice against the promoters of the evangelical faith, and the respect and esteem in which the Christian name is now held by large numbers of the people, as shown by such remarks as "Protestants will not lie," "Protestants can be trusted," so that when

Protestants have been brought before Turkish Courts, they have not unfrequently been instantly discharged without a hearing, as soon as it became known that they were of that faith. To which may be added the gratifying facts that evangelical preachers are often asked to preach in the old churches, and that Turkish officials have begun to manifest an interest in the public examinations of the schools.

Dr. Clark, from whose admirable paper most of the foregoing particulars have been gleaned, continues—

"Nor ought we to omit other indirect results of the missionary enterprise from the presence and labours, at so many different centres, of so large a number of educated Christian men and women from this country. Other causes have had a share which we would not overlook; but if the superiority of Western civilization is now recognized by a postal and telegraph system, by the beginnings of railways, by the use of iron-clads and Martini-Henry rifles; if Mohammedan doctors are skilful in expounding the Koran so as to admit of the Code Napoleon in Courts of Justice, and other innovations in keeping with the spirit of the age; if men of worthier character are sought to fill official stations; if less and less regard is shown for idols and images, and more and more for religious instruction in the old churches of the Christian name; if a higher standard of morals exist, and honest dealing commands respect; if a widespread interest in education has been awakened among all classes, represented by hundreds of schools in which our text-books are used and our methods of instruction imitated—it is largely due to American missionaries."

"These," Dr. Clark adds, "are the moral forces now brought into the field, the fruitage of the patient labours and prayers of American Christians of the past sixty years. . . . Shall the future record be of a finished work, of a new era of Christian civilization in a region of the world so rich in all the elements of material progress, so precious in its memories of the past, and of such vast possibilities of influence on the destinies of mankind?"

Notwithstanding the hindrances arising from the political and social conditions of that grossly misruled country,



ADANA, CENTRAL TURKEY.

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and even apart from the sure word of promise, there is every encouragement to hope that the work will continue to progress in the direction indicated, and at a greatly increased ratio. One of the most noteworthy circumstances alluded to by Dr. Clark, justifying such an expectation, is the growing desire for education, especially among and on behalf of the females. It is stated that while in 1870 the old Armenians in Sivas, a town in Western Turkey, paid less than £100 per annum for schools, they were paying in 1880 more than £600 annually. Again, it is reported that the second church in Aintab, in Central Turkey, subscribed in 1880 about £220 towards a building for a high school; and that the evangelical community on learning that it was proposed to remove that institution to Marash, gave twice that sum in order to retain the same for girls in Aintab.

Apart from girls' schools, much activity is displayed in the visitation of the women at their homes. Young Men's Christian Associations, too, are gradually being formed, and are proving a source of strength and blessing. And not the least hopeful symptom for the future is to be found in the large number of young men who are looking forward to the ministry.

In October, 1882, a student in the Marash Theological Seminary visited Adana. His stirring addresses and earnest dealings with individuals, followed as these were by daily meetings during the week of prayer, have resulted, by God's blessing, in quite a remarkable revival insomuch that, in the words of Mr. Christie, the missionary in charge, "One who knew the Adana of four years ago, or even the Adana of last year, would scarcely recognize our church and congregation to-day." About a hundred have been added to the membership, some

of whom had formerly been infidels, or drunkards, or had otherwise become hardened in sin. Mr. Christie speaks also of old sores healed; of a higher standard of Christian living; of an increased spirit of benevolence; of a new zeal for the ingathering of souls; of the hopefulness of the work among the women; of largely increased sales of Bibles and Testaments, &c.

In view of such facts the missionary band, American and native, may well thank God and take courage.

The following is a condensed summary of the missions in the Armenian field for 1882: [1]

	Western Turkey.	Central Turkey.	Eastern Turkey.	Grand Total.
Principal Stations	7	2	4	13
Out-stations	94	39	122	255
Native Pastors	20	15	31	66
Native Preachers	23	14	31	68
Native Teachers...	133	75	160	368
Native Helpers	35	10	54	99
Total Native Labourers	211	114	276	601
Churches	27	40	41	108
Communicants	1938	2973	2579	7490
Theological and High Schools... ...	6	5	4	15
Pupils in ditto	283	205	580	1068
Girls' High Schools	8	2	11	21
Pupils in ditto	323	87	398	808
Common Schools	107	73	148	328
Pupils in ditto	4531	3360	5475	13,366
Total Pupils	5137	3652	7400	16,189

[1] The missions of the Board in European Turkey are not included in these tables. It is also to be noted that the tables embrace other nationalities besides the Armenian.

NESTORIANS.

I.—AN ANCIENT CHURCH.

THE mission to the Nestorians owes its origin to the interest awakened by the explorations of the Revs. Eli Smith and H. G. O. Dwight in 1831. Until then little was known respecting their condition, morally, socially, and religiously, beyond what could be gathered from certain papal writers, or from the more learned works of La Croze and Asseman. Even the information gleaned by the two pioneer missionary travellers was necessarily scanty. What was then lacking has since been fully supplied.

The Nestorians are named after Nestorius, a native of Syria, and Bishop of Constantinople, though they themselves, while reverencing his memory, prefer to be called, and call one another, Nazareans, which has been defined to mean Christians converted from Judaism, or, in other words, converted Jews, adhering to the practice of the Jewish ceremonies. They claim, in short, an existence antecedent to Nestorius, and assert their inalienable right to have their Hebrew origin recognized, and there are many reasons in support of the claim, though some, including the celebrated Dr. Edward Robinson, doubt their validity. Nestorius was excommunicated by the third General Council at Ephesus in the year 431. At

the instance of the jealous Cyril of Alexandria, it was charged against him that he refused to the Virgin the title of *Mother of God*, though he had often declared that he had no objection to it, provided it was understood that in using it he did not make the Virgin God. He was also charged with holding not only to two natures, but to two persons in Christ—a charge which to the end of his life he perseveringly denied, asserting "a distinction of natures, in respect to the divinity and humanity, and a conjunction of them in one person." The proceedings against him were in truth prompted by a feeling of bitter dislike on account of his opposition to some prevailing superstitions, by jealousy arising from the growing influence of the see of Constantinople, and by a desire to humble its occupant. They proved only too successful. Nestorius, having been condemned unheard by an *ex-parte* tribunal, was banished to the desert of Lybia, in Upper Egypt, where he died.

Tracey, in his "History," informs us that the cause for which Nestorius so unjustly suffered "was ardently espoused by many young men from Persia, . . . various causes combining to extend it among the Persian ecclesiastics," and that "for centuries they (the Nestorians) maintained missions in Tartary, China, and other eastern regions. Their churches were scattered from Syria and Cyprus to Pekin, and from the coast of Malabar and Ceylon to the borders of Siberia. . . . Some of the Chinese emperors favoured Christianity, and ordered the erection of numerous churches. Meanwhile, the sword of Mohammedan fanaticism was advancing eastward. Baghdad fell before it, and all the country on the Euphrates; then Persia, then Cabul, and the regions of the North. The Nestorian Church being thus crushed

at home, its missions languished. And, finally, about the year 1400, Tamarlane, who has been called 'the greatest of conquerors,' swept like a whirlwind over the remains of Nestorian Christianity, prostrating everything in its course."

Not "everything," exactly; there were "remains" still—not numerous, certainly, but precious as a corn of wheat, which, falling into the earth, dies and brings forth fruit, it may be after many days. The time of quickening in the case of the Nestorians was long delayed, but it came at length after the lapse of four centuries. The continued preservation of this "peculiar people," under the special providence of God, seems to afford presumptive evidence of their Hebrew ancestry. The fact, at all events, is worth notice.

Encouraged by the representations of Messrs. Smith and Dwight, and, in particular, by the extreme liberality shown by the Nestorians towards other sects, by their ideas of open communion, by their rejection of auricular confession, and by assurances of protection to missionaries settling in the field, the American Board resolved upon its occupation. A missionary was found in the person of the Rev. Justin Perkins. He was appointed in January, 1833.

Accompanied by his wife, he set out on September 21st following for his distant field of labour, which was not reached until August 23, 1834, owing to a stay of some months first at Malta, and then at Constantinople, and to various harassing detentions on the journey in the saddle for many hundreds of miles. The fatigues and vexatious annoyances nearly proved fatal in the case of Mrs. Perkins after crossing the Arras River, and before reaching Tabriz, the commercial metropolis of Persia.

The preservation of her life under God was due to the skill and unremitting attention of three English physicians, who happened to be in the neighbourhood at the time, and more particularly to Dr. Riach, physician to the Embassy at Constantinople, who had hastened with a Russian passport to aid the mission party in their progress, and who remained in attendance on Mrs. Perkins until he saw some hope of her recovery.

The territory to be operated upon, comprising a large portion of ancient Media, is situated in the north-western part of the modern kingdom of Persia, and extends from Lake Oroomiah, three hundred miles westward to the Tigris, and from north to south for a distance of about two hundred miles. It embraces several exceedingly fertile plains, of which the province of Oroomiah is the largest, and it is said one of the loveliest in the east. It is separated from ancient Assyria or Central Koordistan on the west by a lofty and rugged chain of snow-capped mountains, described as "one of the wildest and roughest regions on the globe." The city of Oroomiah near the centre of the plain is built on ground rising 400 feet above the lake on its western side; the lake, ninety miles in length by thirty in width, being 4,000 feet above the level of the sea. The population of the entire territory, at the time of which we write, numbered about 150,000, of whom some 20,000 occupied the plain of Oroomiah. "The Nestorian inhabitants partake much of the respective local peculiarities of the two parts of their country; those in the Turkish portion, Koordistan, being rude, untutored, bold, and defiant, and those in the mild and sunny clime of Persia, possessing much of the blandness and suavity common to all classes in that genial country."

Previous to settling at Oroomiah, Mr. Perkins remained at Tabriz, with the view of acquiring a knowledge of the language spoken by the Nestorians, which is a modern dialect of the ancient Syriac. In this he was assisted by a competent teacher in the person of Mar Yohannan, a bishop of the Nestorian Church. On October 15, 1835, he was joined by one whose name is indissolubly associated with the mission to this interesting people. We refer to Dr. Asahel Grant, who relinquished a lucrative practice in Utica in response to the call by the American Board for a missionary physician. His commanding figure,[1] calm decision, moral courage, earnest piety, missionary zeal, and medical skill, marked him out as eminently fitted to occupy a field where such qualities were peculiarly needed.

Suitable accommodation having been provided, the two missionary brethren removed to Oroomiah in the course of the following month. They entered on their arduous labours under the most encouraging auspices; and they were permitted to prosecute them without the slightest opposition from either the ecclesiastics or the people. Dr. Grant's medical skill secured for them the favour at once of the governor and the people generally, and the fame of the doctor was soon spread abroad through the surrounding country. "Bishops and priests," Dr. Grant states, "took their seats at our table, bowed with us at our family altar, drank in instruction with child-like docility, and gave us their undivided influence and co-operation in the prosecution of our labours among

[1] On one occasion a member of the Persian Embassy, then at Erzroom, observing Dr. Grant's erect and commanding person, remarked that a good soldier had been spoiled when he became a missionary.

their people. We had come," said they, "not to pull down, but to build up; to promote knowledge and piety, and not to war against their external forms and rites."

As regards the condition of the Nestorians in a religious point of view, they approached nearer to the scriptural standard of doctrine and ritual, and manifested less bigotry than any other Oriental sect. One missionary writes: "I never met with a Nestorian who denied the supreme authority of God's Word. Image and picture worship they hold in abhorrence, also auricular confession and priestly absolution. They have no mass or worship of the host. They do not refuse the cup to any communicant. They reject the doctrines of baptismal regeneration, of penance, and of purgatory, as unscriptural and wrong; and they are extremely liberal in their feelings towards all those with whom they are one in Christ Jesus."

On the other hand, the missionaries had to face difficulties of a sufficiently formidable nature. These arose for the most part from the low state into which the people had sunk educationally, there being very few indeed even among the men who were able to read at all, the one single female who could boast of that accomplishment being the sister of the Patriarch. Printed books, indeed, did not exist, and the few manuscript portions of the Bible that had been preserved were in the ancient Syriac, an unknown tongue to nearly all of them, and even these were concealed in secret places to prevent the risk of them falling into the hands of the Mohammedans. Morally, too, they had reached a lower depth. But, as already indicated, they were accessible, and that was much.

After the acquisition of the language, the efforts of the

missionaries were directed to the reducing of the modern Syriac to writing, the Lord's Prayer and Scripture portions taking the precedence of the translations that followed. The idea of teaching the girls was so alien to the people that, as Dr. Perkins informs us, when it was proposed to them, "they laughed boisterously, and inquired whether we would make priests of the girls!" Nevertheless, a seminary and girls' boarding-school were soon established in the city of Oroomiah, and free schools were opened in the villages of the plain until they exceeded seventy in number. And glorious opportunities were afforded, as they still are, for the preaching of the gospel and the conducting of Sabbath-schools in the Nestorian churches. As "spiritual death, rather than theological error, was the calamity of the Nestorians," the revival of preaching was cordially hailed, and ere long "a circuit was formed of seven preaching stations, at all of which the missionaries were aided by ecclesiastics, three of them bishops." One of these was the Venerable Mar Elias, the oldest bishop in the province.

As the work progressed, the mission was from time to time reinforced, a printing-press with suitable type being also added, to the great wonder and joy of the Nestorians.

Dr. Grant's wife fell a victim to malaria fever on January 12, 1839, at the early age of twenty-five years. She lies with her infant twin-daughters within the precincts of the ancient Nestorian church of Oroomiah, "where none but holy men were ever interred." "She hath done what she could," was the appropriate epitaph inscribed on her tombstone.

Immediately after the sad event just recorded, the doctor proceeded, by instructions of the Board, to Meso-

potamia, for the purpose of forming a station among the Nestorians on the west of the central mountains of Koordistan, and with the view of obtaining access to the independent tribes of Nestorians who occupy the fastnesses of the Koordish mountains in the centre of ancient Assyria. The undertaking was a peculiarly difficult and hazardous one, that region appearing to be hedged round by the warlike and sanguinary Koords inhabiting the mountainous country between Persia and Turkey. The fact, too, that Mr. Shultze, one of the professors in the University of Giessen, and the only European who had attempted to reach these Nestorian tribes, had been treacherously murdered by the Koords, was by no means encouraging. But Dr. Grant's undaunted courage and medical skill stood him in good stead.

Although under a suitable escort, the long journey through such a mountainous country was accomplished with exceeding difficulty. Heavy snowstorms made progress at times all but impossible; it was equally impracticable to retrace their steps. Some idea may be formed of the perils of the journey from the fact that for two hundred miles the snow was from two to four feet deep, and that for twenty miles in the mountains beyond Ararat there was not a single human habitation. The missionary's life, too, was once and again in extremest peril from other causes. At Diarbekir, on the river Tigris, the Turkish army having shortly before his arrival been defeated by the Koords, anarchy and violence reigned almost unchecked; robberies and murder were the order of the day. As there appeared to be a determination to kill all the Europeans in the city, he lost no time in making good his escape. After leaving the city he was joined by the Rev. Henry A. Homes of Con-

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stantinople, who was to be associated with him in the new enterprise. At Mardin, some sixty miles south-west of Diarbekir, the lives of the two missionaries were openly threatened, necessitating the utmost caution. At length, after having been nearly two months in the town, the Koord inhabitants rose in insurrection, killed several of the chief men, including their late governor, and then came with similar intent to the house where the missionaries were residing. Providentially, they had shortly before left the city. On their return, finding the gates closed to prevent the rescue or escape of the intended victims, and becoming aware that something serious had occurred, they retired to the convent of the Patriarch of Jacobite Syrian Christians, a few miles distant, where they remained for some days until the commotion had subsided.

On learning that there were no Nestorians left on the western side of the Koordish mountains, and having in view the perils involved, Mr. Homes, supported by the advice of brethren at Constantinople and Smyrna, returned to his former station, Dr. Grant prosecuting his onward journey alone. He thus feelingly alludes to the separation: "It was not without a mutual struggle that we yielded to the convictions of duty, and tore away from each other's society to pursue in opposite directions the long and arduous journeys that lay before us. But while the voice of Providence called him to return to his station in the metropolis of Turkey, to me it seemed to cry—ONWARD. The hope of obtaining access to the mountain tribes of Nestorians from this quarter was among the first motives to the undertaking in which I had embarked, and I resolved to spare no effort to effect this important object: for, while no one dared to advise

the undertaking, lest I should fall a victim to the sanguinary character of the surrounding Koords, every friend of the mission was most desirous to see it accomplished."

On reaching Mosul on September 20, 1839, after a journey of nearly two hundred miles over the vast plain of Mesopotamia, Dr. Grant found that "the Nestorians who once inhabited that region had all embraced the Romish faith and become *Chaldeans*, as the Papal Nestorians are usually called." Instead, therefore, of prolonging his stay in that town, he proceeded on his way with a native escort of four towards the unexplored mountains of Central Koordistan. Crossing the Tigris, he found himself in Assyria, and in the midst of the once great city of Nineveh, now and for more than two thousand years a heap of ruins, from which more recently Layard dug up such abundant materials illustrative and confirmatory of the Scripture record. Soon after, Grant got in among the rocks of the main range of the Koordish mountains, passing through many Nestorian villages, halting at Akra, a romantic little town, once the seat of some of the numerous schools of the Nestorians, where his Turkish guard handed him over to the Koordish chief, and took a receipt for him, as if he had been a bale of goods, and at Duree, in the immediate neighbourhood of the region occupied by the independent and all but invincible Nestorians. "To the borders of their country," said the vigorous Pasha of Mosul, "I will be responsible for your safety. You may put gold upon your head, and you will have nothing to fear, but I warn you that I can protect you no further. These mountain infidels (Christians) acknowledge neither pashas nor kings, but from time immemorial every man has been his own king."

Though advised by the Pasha of Mosul to secure from

the Patriarch an escort for the peculiarly uninviting territory to which he was now proceeding, Dr. Grant preferred to throw himself on the goodwill of the people. Accordingly, in company with an intelligent young Nestorian whom the Bishop of Duree sent with him, and shod with the bishop's hair-cloth sandals to ensure a safe footing on the precipitous sides of the mountains, he commenced the toilsome ascent. On reaching the summit the scene spread out before him is spoken of as indescribably grand. "The country of the independent Nestorians opened before my enraptured vision like a vast amphitheatre of wild, precipitous mountains, broken with deep, dark-looking defiles and narrow glens, into few of which the eye could penetrate so far as to gain a distinct view of the cheerful, smiling villages which have long been the secure abodes of the main body of the Nestorian Church. Here was the home of a hundred thousand Christians, around whom the arm of Omnipotence had reared the adamantine ramparts whose lofty, snow-capped summits seemed to blend with the skies in the distant horizon. Here, in their munition of rocks, has God preserved, as if for some great end in the economy of His grace, a chosen remnant of His ancient church, secure from the beast and the false prophet, safe from the flames of persecution and the clangour of war." No wonder that, as Dr. Grant gazed on the sublime spectacle, he should have felt himself in full sympathy with it.

"On the mountain's top appearing,
Lo! the sacred herald stands;
Welcome news to Zion bearing—
Zion, long in hostile lands.
Mourning captive!
God Himself shall loose thy bands."

Cautiously descending the mountain by the narrow zig-zag path, he reached one of the Nestorian villages. Singularly enough on entering the village he was met by a young man who a year before had been entirely blind, and had, on hearing of Dr. Grant's wonderful medical skill, after five or six weeks' persevering travel, found his way to Oroomiah, and then and there, by the successful removal of the cataract, had his sight restored to him. This circumstance secured for him a favourable reception by the head man and the inhabitants of the village. The following Sabbath he worshipped with them in their church, and joined by request of the officiating priest in commemorating the Lord's death, the sacred ordinance being outwardly observed with an almost scriptural simplicity.

Dr. Grant passed on from village to village enjoying the hospitality of their chief men, and the people coming to him often in great numbers for medical aid. These journeyings, "through a region perhaps never before passed over by a European since the days of Xenophon, who traversed it with his ten thousand," involved no ordinary devotedness to the cause of Christ, inasmuch as the missionary had "to exchange the conveniences of civilized life for a canopy of bushes or canvas, a seat upon the earth, and the thousand nameless privations of a nomadic life."

From the Patriarch of the East, the spiritual head of the Nestorian Church, in particular, he received a most cordial welcome, and was his guest for five weeks, during which the subjects of a mission and the desirableness of raising up a learned and pious Nestorian ministry were fully discussed. He took his departure after a thousand blessings had been invoked on his head, and several gifts

had been presented, including an ancient manuscript copy of the New Testament, written on parchment nearly eight hundred years ago. Nurulah Bey, the famous chief of the Hakary Koords, by whose orders Shultze had been murdered, was next visited, though not without many anxious thoughts. Dr. Grant found him in bed suffering from inflammation and fever. Under his skilful treatment, the chief was in due time restored to health, and manifested in various ways his gratitude for the blessing received.

After an absence of eight months, Dr. Grant returned to Oroomiah, heartily co-operating with Dr. Perkins and the other brethren of the mission, which had been making satisfactory progress under their superintendence. Having received a visit from two brothers of the Patriarch, and a letter from the Patriarch himself renewing his invitation for another visit, and being anxious to promote his intercourse with the Patriarch, and to obtain additional information respecting the Nestorians, he again set out in May, 1840, on the toilsome journey. On this occasion he was accompanied by his young son, Henry Martyn, and also by the two bishops, Mar Yohannan and Mar Yoosuph, both of whom were coadjutors in the mission. The party were joined at Salmis by the two brothers of the Patriarch, and a number of Nestorians returning to their mountain homes. After the usual perils and mishaps, they reached their destination in safety. The ten days Dr. Grant spent with the Patriarch and Suleiman Bey, who, in the absence of his superior, acted as the presiding chief of the Hakary Koords, served greatly to strengthen his impressions as to the practicability and importance of a mission being established among the Nestorians in the mountains. The uppermost desire of

his heart, as expressed by himself, was that he might "be made the honoured instrument of leading them to the great Physician of souls, and thus impart a more sovereign balm than all that art and science can produce."

Having arranged before leaving Oroomiah to pay a visit to his native land, Dr. Grant continued his journey over the mountain ranges, meeting with uniform kindness at the various towns and villages through which he passed. Proceeding by way of Lake Van, Erzroom, Constantinople, and Smyrna, he embarked for Boston, where he arrived on October 3, 1840. He returned the following year with a reinforcement of two missionaries and their wives for a mission on the mountains. One of them, alas! died near Mosul before entering the mountains, his desolate widow following him three days after reaching that city. The vacancy thus caused was afterwards supplied. The first station opened was at the large and important village of Asheta, in the district of Tiary, in habited by the principal independent tribe of Nestorians among whom Dr. Grant and his coadjutors laboured for some time.

The health of Mrs. Perkins having failed, Dr. Perkins was under the necessity in 1841 of accompanying her to America. The Nestorian bishop, Mar Yohannan, went with them at his own expense. This estimable native helper benefited much by the many wonderful sights he witnessed in the New World; and nothing seems to have impressed him more than the importance attached there to female education. He had in his own land seen with wonder Mrs. Grant not only learning Syriac, but turning to her Greek New Testament for the elucidation of difficult passages. But his surprise was greatly intensified on beholding a *nation* of educated women. The impres-

sion thus produced issued a number of years after in his marriage, "in violation of the canons of the old Nestorian Church, which forbids bishops to marry, and in sending his wife as a pupil to the Female Seminary." The more immediate object contemplated by this visit to America had the desired effect; and on their return to Oroomiah in 1843 they all resumed with renewed vigour the work of the mission.

A serious calamity now befel the Nestorians in the mountains. For some time the Turkish Government and sanguinary Koords were intent upon their subjugation. The efforts made for their enlightenment and elevation had the effect of hastening the threatened danger. Only unity of action could avert it, and that unity was wanting. In 1843, Dr. Grant, by special invitation, visited at his castle in the mountains Bader Khan Bey, the most powerful of the Koordish chiefs. Nurulah Bey, already referred to, was there at the time, having come to invoke the aid of the Buhtan chief in the execution of an intended descent upon the Nestorians. The doctor spent ten days with these "bloody and deceitful men,"[1] who did not conceal from him their evil designs, at the same time, however, promising safety and protection to the mission house at Asheta.

In carrying out the combined plot the Buhtan Koords came upon the Nestorians from the north-west, and the Hakary tribes from the north-east and east. On the south was a Turkish army from the Pasha of Mosul, while the Ravandooz Koords are said to have been ready for an onset from the south-east. The district in which

[1] The form of religion professed by the Koords, as stated in a previous chapter, has been described as a relic of paganism, moulded by Mohammedan tradition and custom.

the Patriarch resided and Tiary were laid waste. Among the slain, numbering, it is believed, about 10,000, were the Patriarch's mother, a brother, a fine youth who was regarded as the probable successor to the Patriarchate, and not fewer than twenty-four priests. Even helpless infants were tossed up into the air to be caught again while falling, in the presence of the agonized mothers, on the point of the spears of these demons in human form. Nothing was spared except the mission house, which was converted into a fortress. Dr. Grant with great difficulty made good his escape to Mosul. The Patriarch also found his way thither; while several of his brothers fled to Oroomiah, where they were hospitably received by the missionaries.

Sad, however, in many respects as these massacres were, they were overruled for good. They roused the indignation of Christian governments to demand of the Porte the adoption of effectual measures for restraining the lawless and savage Koords. In consequence, their power was thoroughly broken. Many of them were exiled to the island of Crete. And the "more systematic and less unrighteous government of the Sultan throughout the Koordish mountains" was inaugurated.

Not only so. The massacres had a most beneficial influence on the Nestorians who survived them. The spell of their false confidence, as being the especial favourites of Heaven, was broken. And Nestorians and Koords alike were henceforth more open to evangelizing agencies.

During the following winter Dr. Grant laboured incessantly among the refugee Nestorians in Mosul, many of whom were carried off by typhoid fever. He had projected a second visit to America on account of his children, but before his plans were matured he too was

laid low by the same disease, and on April 24, 1844, the life of this devoted missionary was terminated. He was tenderly ministered to by Dr. Azariah Smith, one of the missionaries to the Armenians, who had arrived a few weeks previous. His death was the subject of general lamentation in Mosul. A Turkish official on hearing of it could not help shedding tears; while the involuntary exclamation of the Patriarch was, "My country and my people are gone! Nothing remains to me but God!"

Dr. Grant must ever hold a distinguished place in the noble army of missionary pioneers—of those who, like the great Apostle of the Gentiles, have been "in journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He had a worthy successor in Dr. Austin H. Wright, who for twenty-five years laboured with similar devotedness. In the language of a Nestorian, the influence of the latter was that of a prince. He died in 1865.

In the course of the summer Dr. Smith, accompanied by Mr. Laurie, who arrived in Mosul in 1842, explored the Tiary district of Koordistan, visiting Nurulah Bey,[1] and seeing everywhere the evidences of the desolation wrought by the savage Koords. After reporting to the Board the result of their tour they proceeded to Beyrout, Dr. Smith joining the Armenian Mission, and Mr. Laurie the Syrian.

[1] Taken captive and exiled by the Turks five years afterwards.

II.—ONWARD PROGRESS.

To return to Oroomiah : the missionary work there and throughout the surrounding plain had been gradually taking root, the very efforts to destroy its influence, and even its existence, only confirming the people in their attachment to it. These efforts proceeded from two very different causes, the one being from without and the other from within the Nestorian community. In the one case, Jesuit intrigue, backed by French influence, had for several years been conspicuous. It signally failed, however, in the attempt to draw over the Nestorian Church to that of Rome, or to undermine—for Jesuitism is invariably a system of undermining—the cause of evangelical truth which the American missionaries were successfully promoting. In the other, the Patriarch's brothers having been sheltered and hospitably entertained by the mission after their flight from the mountains, became exacting in their demands for money ; and, with the aid of the Patriarch and some of the bishops, assumed an actively hostile attitude. The immediate result was that the scholars in the two seminaries and the forty-four village schools, numbering at the time 1,142, had to be dismissed, to the great grief of the young people. But the parents as well as the people generally had learned to appreciate the benefits of the mission, and accordingly refused to carry out the Patriarch's mandate. Nearly all the pupils returned of their own accord, and a reconstruction of the schools followed, the Boys' Seminary being under the superintendence of Mr. Stoddard, and that for the girls under the care of Miss Fidelia Fiske.

The year 1846 witnessed the first revival in connection

with the mission, a new epoch in its history. There had been indications in the course of the previous year of a special interest in Divine things, especially at Geog Tapa, the largest Nestorian village in the province, beautifully embosomed among the vineyards, where two young Nestorians, who had been ordained as deacons, were labouring with much zeal. But in 1846 the first droppings of a genuine work of grace appeared in the Female Seminary at Oroomiah; and very shortly afterwards earnest concern was manifested in the Boys' Seminary The teachers were visited by numbers of young people asking, "What must I do to be saved?" The movement spread rapidly. After one service, the people came in crowds to Mr. Stoddard's study, when the gospel was unfolded to one company after another until near midnight. Fifteen or twenty of the boys in the seminary would be found lying on the floor, weeping, groaning, and praying for mercy, some older people standing round in silent wonder. In the Female Seminary, in addition to numerous anxious pupils, Miss Fiske had often ten or fifteen of their female relatives passing the night with her, she conversing with them till midnight, and then from her own room hearing them engaged in earnest prayer.

The first inquirer in the female school, and the first to give her heart to Christ, was the eldest daughter of Priest Eshoo. She died five months later, and during these months she was unceasing in her efforts for the conversion of her school companions and of several women who were in the habit of visiting her. The priest himself gave evidence of a saving change.

One of the most interesting inquirers was Deacon Isaac, one of the Patriarch's brothers. In the course of his visit to Mr. Stoddard, he expressed his joy at what

the Lord was doing for his people—described himself as "like a man that stands on the shore of a lake, and seeing a beautiful country on the other side is gladdened by the prospect, but has no means of reaching that country himself"—wished he were a child, that he might repent too—spoke of his heart as being cold as ice—and could not believe it possible that he could be saved.

The estimated number of converts in the two seminaries at the close of the year was fifty, and a similar number was reckoned at Geog Tapa, there being also a marked improvement in the outward aspect of that village. Other villages, one of them at a distance of fifty miles, shared in the blessing.

Dr. Perkins had for some time been engaged in the translation of the New Testament from the original Greek, and towards the close of 1846, an edition, with the ancient and modern Syriac in parallel columns, was carried through the press. He then entered on the still more formidable task of a translation of the Old Testament from the Hebrew. This was completed in 1852, when the entire Bible in the spoken language of the people was put into their hands.

The mission was not permitted to pursue its onward course unchecked. The Patriarch was invited to Constantinople with a view to his being restored to his native region and constituted civil head of his people. Distrusting the motives of the Porte, he fled from Mosul to Oroomiah. His presence there was on the whole not favourable to the mission. While professing friendship and consenting with apparent cordiality to the missionaries preaching in the various dioceses, and even inviting Dr. Perkins to preach in his tent, he at the same time gave a too willing ear to the numerous insinuations and false reports circu-

lated against the mission by evil affected men. In 1848 he entered on a course of open opposition. He sought to prejudice the Russian Consul at Tabriz against the missionaries, to withdraw from them their native assistants by persuasions and threats in turn, and to break up the Boys' Seminary and the village schools. Failing in these objects, he then endeavoured to secure the intervention of the chief doctor of the Mohammedan law, from whom, however, he received the mortifying reply: "These gentlemen are peaceable men; the Mohammedans respect them, and are pleased with them. Why are you falling out with them? You, who are Christians, ought to respect them even more than the Mohammedans."

Thus baffled, the Patriarch next combined with the Jesuits for the overthrow of the mission. They tried to expel Dawood Khan, the Christian governor and civil protector of the Nestorians, from office. This stratagem also signally failed. It had indeed the opposite result, for the Nestorian community resented the wrong that was sought to be done, and sent to the Persian Government a largely signed representation in favour of the mission. The English Consul, too, gave of his own accord material aid in defeating it; five of the Patriarch's leading coadjutors, in consequence of the action he took in the matter, were put under heavy bonds in no way to assist or abet such proceedings. And the death of the King of Persia occurring in the same year resulted in the removal from office of the Governor of Oroomiah with whom the Patriarch was forming an alliance with the same end in view.

Tamo, a convert of the mission, and a teacher in the Boys' Seminary, having accompanied two of the missionaries on a visit to Bader Khan during 1848, in the

capacity of a mountain evangelist, for which he was well fitted, was, under the Patriarch's malign influence, seized by the chief, Suleiman Bey, heavily fined, and his life threatened. The chief himself having been taken prisoner by the Turks, Tamo made his way back to Oroomiah, though he narrowly escaped being murdered on the road by a party of Koords. The Patriarch left no means untried by which the reputation of the missionaries might be injured, and the destruction of the mission be brought about. But the cause was God's, and the weapons formed against it did not prosper. These varied trials welded the converts together, led to greater earnestness in prayer, and resulted in revivals in 1849 and 1850. As on the former occasion, the two seminaries in Oroomiah, Geog Tapa, and various other villages, felt their blessed influence. Many were carried by the tide right into the kingdom. But even more important was the addition made by means of these several revivals to the living agency of the mission. In particular, Deacon Isaac, brother to the Patriarch, and Mar Yohannan, the Nestorian priest, both of whom had for many years been identified with the mission, the one as a steadfast friend, and the other as an active helper, now gave good evidence of a thorough change and of a hearty consecration of themselves to Christ's cause.

The case of Deacon Guwergis, another mountain evangelist, who, previous to his conversion, was as wild as any Koord, was among the most remarkable outcomes of the revivals. Having in 1845 placed his daughter under Miss Fiske's care, he returned in the following year "with his belt of ammunition, his dagger at his side, and his gun thrown over his shoulder." He found his daughter, along with others, weeping over her sins.

Ridiculing her anxiety, she urged him to go alone with her to pray. He went and heard earnest prayer offered, first for herself, and then for her father. While she pleaded, "Save, O save my father from going down to destruction!" he raised his hand to strike her, as he afterwards confessed. Sabbath morning found him still stoutly opposing, but he soon after broke down under Miss Fiske's affectionate appeals. He made his way to the church, leaving behind him his gun and dagger. In the evening he was found in the missionary's study crying out in agony, "My sins, my sins! they are higher than the mountains of Jeloo!" Next day, before noon, he left for his mountain home, saying, as he left, "I must tell my friends and neighbours of sin and of Jesus." This he ceased not to do until released by death in the spring of 1856.

Special mention is also made of the unwearied and successful labours about this time of Deacons John,[1] Abraham, and Jeremiah. The last-named had been in a papal monastery near Elkoosh; but becoming disgusted with its abominations, he, after many attempts, effected his escape, and accompanied Dr. Perkins from Mosul to

[1] The following is the description given of the study of Deacon John, the first Nestorian pastor: "His study is a small chamber about five feet by eight, entered by a ladder, built of mud, and plastered on the inside with the same material mixed with straw. It has two small windows covered with paper instead of glass, to let in the light. On the floor is a coarse woollen rug, but as yet no chair. His library is neatly arranged on a high shelf, reaching from one side to the other, and protected from the loose earth and dust of the roof by a paper ceiling. It consists of a copy of the Syriac, the Hebrew, and the English Bibles, the Comprehensive Commentary, the Scripture Manual, a Dictionary, and a few other choice books, lent or given him by friends." This pastor. alas! afterwards gave the missionaries much trouble. See p. 201.

Oroomiah, where the truth as it is in Jesus effectually took possession of him. He returned to Mosul on the re-establishment of the mission in that city.

"Through the efforts of Mr. Stevens, British Consul at Tabriz, and Colonel Shiel, the Ambassador, the Persian Government promulgated (in 1851) an edict of toleration, granting equal protection to all its Christian subjects, including the right of proselytizing." This proved most advantageous to the mission.

As elsewhere, the condition of the females was such as to enlist the warmest sympathy and most earnest efforts of the mission in their behalf. Much required to be done, and it was to the missionaries no small satisfaction to observe the gradual change that was taking place in the sentiments and usages by which for ages the people had been ruled. It was no longer deemed disgraceful to educate the females. On the contrary, the principal men and women of the Nestorian community showed their sympathy with the movement by the unflagging interest with which for two days they listened to the examination of the Female Seminary.

A mission station was commenced in 1851 at Memikan, on the eastern declivity of the great Jeloo mountains, which hem in the large and beautiful plain of Gawar. Among the native helpers who accompanied the missionary was Deacon Isaac. The village in question had received much religious instruction from Deacon Tamo. And now that other labourers were cultivating the same field, the work went forward prosperously, notwithstanding the efforts of the Bishop of Gawar to prevent attendance on the services and at the schools.

Other adverse influences were at work. Chief among these was an attempt by the Patriarch, who had been

recognized by the Turkish Government as the civil head of the mountain Nestorians, to drive the missionaries out of Gawar. In this he was but too readily aided by the mountain authorities. They soon found a pretext, though happily it proved ineffectual. A Turkish soldier had been murdered near Deacon Tamo's dwelling by a marauding party. The deacon, his two brothers, and several of the principal villagers, were arrested on a charge of being concerned in the crime. Having been conveyed to the local Pasha at Bashkallah, they were chained together, made to work in brickfields under task-masters, and at night thrown into a vile prison. All except Tamo were soon after released. A whole year elapsed ere the deacon regained his liberty, and this was not effected without the most active efforts on the part chiefly of Lieut.-colonel Williams, the British Commissioner for settling the boundary between Turkey and Persia, who happened to be in the district at the time of the outrage ; and even these were but partially successful, necessitating the interference of Lord Stratford de Redcliffe, the British Ambassador at the Porte. This is only a specimen case, illustrating the difficulty of securing justice and the fulfilment of promises on the part of Turkish officials. Tamo's release, brought about by the intervention of British officials, seems to have exerted a favourable influence as regards the attitude of the local authorities towards the mission.

Although for six months in 1856 the British Ambassador to Persia had been withdrawn, and the mission was in consequence at the mercy of a hostile government, there was never perhaps a time when the work presented a more cheering aspect. The monthly concert appears to have been specially helpful. Coming to Oroomiah

periodically, as the native agents and other friends did from the surrounding villages, to tell of their labours and trials, of their hopes and fears, and to engage in private conversation and in public religious exercises, they came to look upon "First Monday" as the great day of the month. The gathering could not fail to be strengthening, stimulating, and useful in every way.

While the eastern district of Central Koordistan was now well supplied with native labourers, the western and most populous side of the mountains was as yet unoccupied. With the view of ascertaining the practicability of forming a station in that region, Messrs. Stoddard and Cochran, and Miss Fiske, made a three weeks' tour over the mountains. It was a formidable undertaking, especially for an American lady. "Further researches made it evident, that the demands of so trying a mountain field were more than the average health of missionaries would be able to endure at any season of the year."

On their return, the mission was subjected to much bitter persecution, promoted by the Persian Prime Minister and other officials, but really instigated by the French. While it proceeded Mr. Stoddard was laid low by fever, which, after running its course for five weeks, terminated fatally on January 26, 1857, he being then in his thirty-ninth year. Mr. Stoddard's talents are said to have been of a high order; and on the occasion of a visit to his native land, this testimony to his character was borne by one of the professors in the Andover Seminary: "He goes among the churches burning like a seraph. So heavenly a spirit has hardly ever been seen in this country." Mr. Stoddard was followed to the grave by a daughter two months afterwards, her last hours, like her father's, being lighted up by a calm trust in Christ.

In the following year the state of Miss Fiske's health necessitated her return to the United States, where she died on July 26, 1864. Her grand object during the fourteen years she was in charge of the Female Seminary at Oroomiah was the salvation of her pupils, and she was privileged to witness a revival in almost every one of them. Few labourers in the mission field have been more honoured than she was to bring souls to Christ. Worthy memoirs of these two devoted servants of Christ were afterwards published.

Dr. Dwight spent eighteen days at Oroomiah in the course of his eastern tour of 1860 and 1861, and was much gratified by what he then saw and heard. A two days' conference with the native preachers and helpers, when several important subjects were discussed, left on his mind a most favourable impression of their character and of the work in which they were engaged. Mar Elias especially arrested his attention. This good old bishop passed away at the close of 1863, after a very short illness. Though eighty years of age, he was, until within a week of his departure, in the habit of walking to town, a distance of five miles, in order to attend the monthly concert. His dying charge to the young men around his bed was, "See that ye hold fast to God's Word." The immense concourse that gathered at his funeral testified to the estimation in which he was held by the Nestorian community. "God, who accurately weighs all men, only knows how much His kingdom in Persia has been advanced by Mar Elias, than whom the Nestorian Church never had a more spiritual and evangelical bishop."

Deacon Isaac died in 1864, universally lamented. A mountain chieftain, nurtured amid some of nature's wildest scenery, he grew up with characteristics in keeping

with them. These "the grace of God moulded into symmetry and beauty." The Patriarchal family, it is said, were proud of him. The removal of two such men was a great loss to the mission. But while one set of workers is removed, another is raised up to carry on the work.

The Rev. John H. (afterwards Dr.) Shedd, who had joined the mission in Central Koordistan in 1859, and is now principal missionary in charge, made two extended tours in the mountain field during 1863 and 1864. They were accomplished mostly on foot, the first of them in snow-shoes and moccasins, involving much fatigue and exposure.

The mission there was at that time still in an incipient state. But much preparatory work had been done, and the influence of the native evangelists was steadily on the increase. In the seven districts occupied, there were sixteen villages with stated congregations embracing 348 adherents of whom forty-two were communicants, four day-schools with eighty scholars, eleven Sabbath-schools with 207 in attendance, and some 1,600 of the population reached by family visitation. The native evangelists under Dr. Shedd's superintendence numbered eighteen. The young Patriarch was visited by Dr. Shedd, and appeared then to be well disposed towards the mission. But though there was every inducement for him to enter on the path of reform, he soon followed in his father's footsteps, causing much anxiety and trouble to the mission. He even went so far as to issue an order for the expulsion of all the native evangelists from Tehoma, one of the occupied mountain districts, and threatened that not one of them should be left in all the mountains. This was happily arrested through

the prompt interference of Mr. Rassam, the British Vice-Consul at Mosul, who strongly represented to the Patriarch that the American missionaries were the truest friends of the Nestorians. Thus baffled, his next move was to write to Mr. Taylor, the British Consul at Erzroom, proposing to make over his people to the English Church, if the British Government would protect them from the Turks and Koords. This proposal was rejected in a manner by no means flattering to the Patriarch.

The annual Convention of native helpers and representatives of the Nestorian churches in 1867, under the Moderatorship of Mar Yohannan, was followed by important results. During the three days over which it extended a number of papers on practical subjects were read, and gave rise to many animated and useful discussions. Special prominence was given to the duty of assuming more fully the support of the gospel and of the schools; and although there had been for many years previously a gratifying, and in some cases even a remarkable, growth in the spirit of liberality, it now rose to an unusual pitch, several pledging a tenth of their income. A very encouraging report of colportage work in Russia was given in by Deacon Yâcob, a seminary graduate, and not the least fact mentioned was that the Emperor of Russia encouraged the circulation of the Scriptures in the spoken language, allowed free passports to the colporteurs, and exacted no duties for the sales. This agent was ordained in the following month, so that he might administer ordinances to the converts among the Malakans of Russia. Dr. Shedd spoke of him as a man full of faith and of the Holy Ghost.

Dr. Perkins bade a final adieu to Persia in May, 1868, to the great grief of all connected with the mission. It

"seemed like the removal of the foundations." On December 31st of the following year he was taken to his heavenly rest. The mission thus records the sad event: "Whatever shall be the future of this Nestorian Church, whatever the changes that may be made in the methods of conducting the missionary work, or whatever more fruitful boughs may be grafted upon the tree of his planting, the memory of his grand devotion and his self-denying labours will never die out of the Church of Christ in Persia." And Dr. Rufus Anderson, in his history of the mission, gives the following portraiture of his character: "He was an acknowledged leader in the Lord's host: a Moses and a Joshua, with traits of character resembling those both of Elijah and of the Apostle Paul. To idleness, vagrancy, and drunkenness, besetting sins of the Nestorians, he was the old prophet; and in his longing desire to make them savingly acquainted with the gospel, he was the apostle. Their spoken language he reduced to a written form, and gave them, in their vernacular, the Scriptures of the Old and New Testaments, with a Commentary on Genesis and on Daniel. Is it too much to pronounce him the Apostle of the Nestorians? He came to his end as a shock of corn fully ripe; and glorious results of his self-denying, and in some respects, suffering, mission, he will assuredly behold in the heavenly world."

One important step towards the consolidation of an independent Native Evangelical Church was the formation of ecclesiastical synods or assemblies, called *Knooshyas*—three in the plains, and one in the mountains. To these the missionaries were admitted for counsel, but not to vote. A confession of faith and rules of discipline were adopted. About four years ago there were organized by the *Knooshyas* Educational and Evangelistic Boards.

They are doing a great work in the way of planting schools and settling teachers and evangelists. Such separate and independent church organizations had become a necessity.[1]

A further movement in the same direction consisted in the initiation of foreign missions by the evangelical Nestorian Churches of the plain. It was little out of their deep poverty they were able to do, but it was a great matter that the duty was recognized, and that an effort was made to fulfil it. The field selected was among the Armenians in Russia, and among both Armenians and Mohammedans in Persia.

The mission to the Nestorians—or, as it came to be known about this time, the mission to Persia, embracing also the work among the Armenians and Mohammedans just alluded to—was formally transferred on January 1, 1871, to the Board of Foreign Missions of the Presbyterian Church (North) of the United States. The mission to the Armenians in Russia, from its intimate connection with the mission to the Armenians of Turkey, was

[1] Whatever may be affirmed as to the wisdom of the plan adopted for reforming the Nestorian Church in the earlier stages of the mission, experience had shown that the old church, as such, could not be reformed. It was proper that, from time to time, the favourable facts on this subject should be stated as they appeared to the men then on the ground. But the experience of six and thirty years had shown that the dead church could not be galvanized into spiritual life. There was no way for the truly enlightened but to leave it, and form reunions on the apostolic basis. The necessity had become obvious, but it was a trying process. It was too much for Mar Yohannan and for Priest John of Geog Tapa, whose proceedings caused the missionaries great grief. The occurrences referred to seem to have been providentially designed to promote the separate and independent church organizations mentioned above. —*Rev. Dr. Rufus Anderson's History*, vol. ii. pp. 286, 317.

reserved to the American Board. The precious trust thus committed to the Presbyterian Board has been well cared for. In 1879 a fully equipped Young Men's College and Training School for the education of the entire native ministry in Persia was erected at Oroomiah; and a hospital, for which the women of the Presbyterian Church provided the means, was afterwards added. The several buildings were erected on ground purchased by the mission, extending to fifteen acres, the whole enclosed by a strong wall.

In 1879, and especially in the early part of 1880, famine prevailed to a fearful and devastating extent in the Oroomiah district. Notwithstanding the utmost efforts for the relief of the famishing thousands, the 5,000 Christian families in the community lost nearly 500 souls. In the more remote districts, where help could not be rendered, many more perished. The distribution by the Christians of alms among the Mohammedans, among whom the mortality was especially great, made a most favourable impression. The succeeding harvest proved to be an abundant one, and the people had with glad hearts gathered in the produce of their fields and vineyards, when the Koordish hordes swept through the country with the besom of destruction, so that in several hundred villages and one large town in the region to the south of Oroomiah every living thing that did not flee was put to the sword or carried off. About fifty Christians were killed, over 800 families were left in utter destitution, and nine congregations were broken up. The helping hand of the Christians was again stretched out to relieve as far as possible the miseries of the poor Mohammedans. The people are kept in continual dread of the recurrence of similar sudden incursions by the bloodthirsty Koords;

and this has a disquieting and disheartening effect upon the Christian community. The double scourge of famine and war, it need hardly be added, laid a serious arrest on the self-supporting and missionary efforts of the churches.

The work in the mountains with their 250 villages continues to be carried on amid great difficulties arising from the lawlessness and robberies freely indulged in by the Koords, and from the inefficiency and oppressive character of the government. The border between Turkey and Persia is described as "a bloody line," and the Protestants in these parts are, generally speaking, left to protect themselves as best they can. Yet the testimony of those who have travelled over the mountains is that everywhere the door is open, and that in many villages the people are hungering for the word of life. The out-station of Hassan in the region of Buhtan is specially mentioned as one which by the Divine blessing on the devoted labours of Mar Yoosuph has been eminently fruitful—so fruitful as to inspire the missionaries with hope as regards the evangelization of the whole of that field. The Evangelistic Board is doing its utmost to supply the villages with pastors, of whom eight are already settled. The present Patriarch, happily, is a good man, and very friendly to the mission; so also is one of the principal chiefs in the Tiary district. And in two villages in Buhtan, a papal priest and a considerable number of his parishioners have lately joined the Protestant cause.

It may be noted here that Popery has no footing in the mountains on the eastern side. Various attempts have been made to plant missions there, but all have failed. The Patriarch is *not* friendly to its introduction. It is otherwise on the western side of the mountains, where, operating from Mosul, a kind of Eastern Rome,

the Papists have extended their conquests. In the plains, too, four French missionaries, a medical missionary, and about fifty native priests are at work. Their aim is to establish a popish church wherever an evangelical Protestant one exists.

In now briefly surveying the work in the Nestorian field, we may remind the reader that when it was commenced in 1834 priests and people alike, though nominally Christian, were universally sunk in a state of profound spiritual darkness and moral degradation, their religious worship consisting in a round of lifeless, and for the most part unmeaning, ceremonies, in connection with which the gospel of God's grace found practically no place. The field was one wide moral wilderness. Six years later, in 1840, a number of schools had been established and the firstfruits gathered in; but "the board of the fifty scholars in the seminary was paid by the mission, and the people in the villages thought they could not afford to send their children to the village schools unless each of them was paid two or three cents a day to buy bread," in lieu of what it was said they could earn by weeding the cotton or driving the oxen. During the next decade there had been more than one revival, and as the result a considerable addition to the number of converts, but these were still in connection with the old Nestorian Church. In 1860, the number reported was 385, and nuclei of churches were formed in several villages. In 1870, the communicants on the roll in regularly constituted and independent churches numbered 763. In 1880, 1,055 in all were received. And now the roll shows a membership of 1,472. One marked feature of the work is the number and character of the revivals by which it has been accompanied. From the

first in 1846 the gracious rain has descended at intervals of one, two, or three years. And Dr. Perkins informs us that, taking the difference in the character and circumstances of the people into account, they reminded him of the purest and most pungent revivals he had ever witnessed in America, so much so that the conclusion was irresistible: "This is indeed the power of a living Christianity." The secret is to be found chiefly in the intense earnestness of the people in prayer. The schools too have progressed in like manner. So much for mere numbers.

Although from the deep poverty of the people, the means are still to a large extent supplied from America, the work of the mission is now almost entirely carried on by native agency. Indeed, the mission has got so firmly rooted, that were the American Presbyterian Board to withdraw wholly from the field, the probability is it would not materially suffer beyond what would be involved in the loss of funds and in its efficient superintendence. Its spiritual vitality and missionary zeal would go a long way in helping it to bear even such a strain.

Another cheering fact, and one full of hope for the future, consists in the universal circulation of the Word of God. It would be difficult to find a cottage, whether occupied by Protestants, Papists, or members of the old Nestorian Church, in which a copy of the Bible, along with other religious books—such as Bunyan's "Pilgrim's Progress," Baxter's "Saint's Rest," and Doddridge's "Rise and Progress"—may not be found. The Scriptures are read, too, even in popish schools, so powerless are the priests to prevent their introduction into either the homes or the schools of the people.

Should the Evangelical Nestorian Church prove faithful

to the trust committed to it, as we fervently hope it will, it may be under God the chief factor in the conversion of the millions of Mohammedans by whom it is surrounded. This indeed appears to be the great end for which this interesting nationality has been preserved.



TAKH-TA-RA-WAN (a Moving Throne used by the Persian Nobility).

PERSIA.

I.—LAND OF THE FIRE WORSHIPPER, AND FIELD OF HENRY MARTYN'S LABOURS.

OF the population of this land of historic interest, amounting to about eight millions, besides those occupying the cities, towns, and villages, a very large proportion belong to various tribes representing three nomadic races, of whom the principal are the Turks, the Leks, and the Arabs. These tribes are wild, lawless, and powerful, especially the Leks, who are marauders by profession. They belong to the genuine Persian stock. The Turks, on the other hand, invaded Persia from Turkestan. The inhabitants of the cities, towns, and villages, constitute the fixed class of Persian society, and are as a race remarkably handsome, intelligent, quick of perception, and courteous. While, however, carefully observant of the rules of etiquette, they have the character of being insincere, treacherous, and cruel. Under the government, the grossest extortion, bribery, and cruelties are practised upon the people, without let or hindrance.

Previous to the conquests of Mohammed in the middle of the seventh century of the Christian era, the prevailing religion in Persia was Zoroastrianism. The accounts given of the time when it took its rise differ widely from one another. The commonly received opinion among

the modern disciples of the Zoroastrian faith, as well as among some English and German writers, is that this ancient religion owes its origin to Zoroaster, and that he flourished in the reign of Hystaspes, the father of Darius, in the sixth century before Christ. On the other hand, Dr. Martin Haug, a former Professor of Sanskrit and Comparative Philology at the University of Munich, in his learned "Essays on the Sacred Language, Writings, and Religion of the Parsees," states as the result of his investigations, that "under no circumstances can we assign him a later date than B.C. 1000, and one may even find reasons for placing his era much earlier and making him a contemporary of Moses."

Agreeably to the doctrines promulgated by this distinguished sage, the ancient Persians were no idolaters, but worshipped one God, the creator of the world, under the symbol of FIRE—having fire continually burning on the altars erected in their temples for that purpose—their public devotions being engaged in before these sacred fires, as their private devotions were before the fires in their own houses, or, when in the open air, towards the sun as the noblest of all lights, the most perfect fire, and the purest symbol of a beneficent God.

In a "History of Persia," published by Mr. Clements Markham a number of years ago, it is stated that "Of all nations in the world, Persia is the only one that has never at any period of her history worshipped graven images of any kind." The statement is not strictly correct, inasmuch as Boodhism appears to have had a footing in the country at one period of its history, though it was in course of time stamped out. But the general accuracy of Mr. Markham's statement may be accepted.

The Zoroastrian religion had thus more to recommend

it than any other outside of Divine revelation. According to Dr. Shedd, "God counted the Monotheistic Persians as most worthy to rebuild His temple and befriend His people (2 Chron. xxxvi. 23); and while all the other nationalities of Bible times have lost their existence, the finger of the Lord hath traced the bounds of Persia and preserved the nation and the race." But the comparatively pure faith of Zoroaster gradually got corrupted, so that whatever may have been his intention, there is no doubt that the symbol of the Divine unity and beneficence, to which he attached so much importance, opened the door wide for superstition, and led to the worship of fire and of the heavenly bodies.

Between the years 630 and 641 Mohammed's Arab hordes, under Caliph Omar, swept through the country. A well-contested battle at the village of Nahavand resulted in the total defeat of the Persian army with great slaughter. It decided the fate of the empire. With Yezdézird, the forty-fifth king in the descent of the royal line, the ancient Persian monarchy founded by Cyrus the Great came to a close, and the faith of Islam was established throughout the kingdom.

The footsteps of the Mohammedan conquerors, to whom toleration in religion was unknown, were traced in blood. "The Mohammedan soldiers of the Caliphat of Baghdad traversed the length and breadth of the country, presenting the alternative of death or the Koran, and compelling the conquered nation to accept the one or the other. A hundred thousand persons are said to have daily abjured the faith of their forefathers; and the fire temples and other sacred places were destroyed or converted into mosques. Under such rulers almost the whole Zoroastrian population of Persia embraced the

faith of Islam, and nearly every trace of the religion of Zoroaster was obliterated."

The extent to which the ancestral religion of Persia thus came to be superseded may be gathered from the fact that the only adherents of the system now left are some 5,000 in Yezd, situated upwards of 100 miles east of Ispahan, and 100,000 Parsees in Bombay, with others scattered throughout India. These Parsees are the descendants of the ancient Persians who emigrated to India on the conquest of their country by the Arab invaders.[1]

Mohammedanism in Persia has existed under two forms, viz., the *Sunni* or orthodox system, and since 1492 the *Shiah* or heterodox system. According to the former, Abubeker, Omar, and Osman are regarded as the legitimate vicars of the prophet; while those who hold by the latter, claim for Ali, the son-in-law and cousin of Mohammed, the right to be honoured as his heir and successor. The first-named sect, moreover, regard the Sunnah, a large collection of traditions, as of equal authority with the Koran; while the other reject such traditions and accept the Koran as their sole guide. The result is that much bitter animosity is cherished among both Turks and Persians toward each other, and that the Persians are more accessible to the Christian missionary than their rival co-religionists. They are certainly much less bigoted. "It is almost an unheard-of thing for an Arab or a Turk to discuss his religion with a Christian; but the Persian invites it, and enjoys it, and will listen patiently to all you can allege with reason against his

[1] The original country of the Parsees was Pars, called by the Greeks Persis, the chief province of which contained the most mportant city of the empire, and the most splendid of the royal palaces. From it the entire kingdom derived its name.

religion or on behalf of your own, where he is not afraid of the Mullah or priest." That Mohammedanism in Persia was received under compulsion, and that the people have never taken kindly to it, have given rise to new sects. The most important during the last thirty years is the *Baâb*, which has been joined by immense numbers who profess a mystical faith which antedates the introduction of Islamism. The Baâbys believe in the incarnation and divinity of Christ, and do not allow polygamy. They are, however, strongly imbued with Pantheistic ideas.

The weakness of Mohammedanism in Persia is further illustrated in "the utter failure of the system, during all these twelve hundred years, to do anything for the people except to curse them. It offers no solace for life's woes; it knows no sympathy or charity. Its priesthood is vile and profligate and rapacious. It knows no God except a metaphysical conception, cold and lifeless. It denies the Trinity, the Bible, the incarnation, and fosters directly formalism, self-righteousness, and pride. It knows no heaven except an abode of the grossest sensual pleasures, and represents hell as consisting of the most exaggerated material tortures. Thus it has simply oppressed and degraded the people."

Although the government is a despotism, very considerable latitude in the avowal of opinions is allowed, at least in private; for in public the people may not with impunity profess any other than the Mohammedan faith. Deism, it is believed, is widely diffused among the upper classes of society, much more so than Atheism.

The great anxiety of the pleasure-loving Persian, as death approaches, is that his body should find a resting-place in the holy ground of Kerbella. "Whatever may

have been his crimes, he then feels certain of an advocate who will ensure his eternal rest. Should a journey to Kerbella exceed his means or the devotion of his relatives, Meshad and Koom, the shrines of the descendants of Imān Hoosein, both of which cities are in Persia, are the next chosen spots for interment. The consequence is that dead bodies are continually travelling from one end to the other of Persia; this unceasing transfer constituting a heavy drain on the revenue, and a source of profit to Turkey."

Woman in Persia, as elsewhere, is degraded. Even under its most favourable aspect her life is one of idleness, and, where the circumstances admit of it, of *luxurious* idleness. But the great mass of the women are the drudges, doing the hardest work, and for the most part put upon the same level as beasts of burden. Girls are allowed to grow up in ignorance, "having no higher ambition than to be married at an early age (twelve to fifteen), and to be the mothers of large families of sons. The language knows no such words as *home* and *wife*, but only *house* and *woman*." Polygamy, too, with its attendant evils and cruelties, is one of the moral ulcers of Persian society.

The first attempt in modern times to evangelize this land appears to have been made in 1747, by the United Brethren, who sent two of their number, Christian F. W. Hocker, a physician, and J. Rueffer, a surgeon, with the view of visiting the Gaures, who were supposed to be the descêndants of the Magi, or wise men, who came to Bethlehem at the birth of Christ. Such, however, was the state of anarchy and misery in which the country was then plunged in consequence of the barbarities perpetrated by Nadir Shah, of which Kerman, the chief seat of the

Gaures, furnished melancholy evidence in three pyramids of men's heads, which that monster of cruelty had caused to be erected there. So great were the sufferings endured by the two Brethren, they having been repeatedly attacked and plundered of everything by the Koordish and other robbers, and so little prospect did there seem of their being able to engage in missionary work, that they were under the necessity of making the best of their way to Egypt in the following year.

Upwards of sixty years elapsed ere another herald of the cross visited Persia. He was no ordinary man, and well deserves special notice.

While the saintly Henry Martyn was labouring in great weakness at Cawnpore, he received information from Calcutta in regard to the unsuitableness for general circulation of the Persian translation of the New Testament on which for several years he had been engaged. This determined his course. Instead of returning to England to recruit his shattered health, he resolved to proceed to Arabia and Persia with the view of collecting from the best sources the necessary materials for carrying through his translations in both languages. On hearing of his decision, the Rev. David Brown of Calcutta, at whose instance he had entered on these literary labours, thus wrote: "But can I then bring myself to cut the string and let you go? I confess I could not if your bodily frame were strong and promised to last for half a century. But as you burn with the intenseness and rapid blaze of heated phosphorus, why should we not make the most of you? Your flame may last as long, and perhaps longer, in Arabia than in India. . . . I contemplate your New Testament springing up, as it were, from dust and ashes, but beautiful as the wings of a

dove covered with silver, and her feathers like yellow gold."

Accordingly, on January 1, 1811, in the thirtieth year of his age, Henry Martyn left Cawnpore, and shortly afterwards he quitted for ever the shores of India, where he had hoped and purposed to spend all his days. After a tedious voyage he landed on May 22nd at Bushire, on the north-eastern shore of the Persian Gulf; and proceeding on his journey he reached Shiraz, the famous seat of Persian literature, on the 9th of the following month. Here he at once entered on his work of revision, and from the outset received much valuable and friendly assistance from his host Jaffier Ali Khan, a Mohammedan of rank and influence, and especially from Mirza Said Ali Khan, brother-in-law to his host. Martyn was an object of much interest and curiosity—the town talk indeed.

Besides many interesting private discussions with Mohammedans and Jews of note, with some also who were converts to Mohammedanism from Judaism, Mr. Martyn was challenged to and willingly accepted a public disputation with the professor of Mohammedan law. He also replied to an Arabic defence of Mohammedanism, published about the same time by the Preceptor and chief of all the Mullahs. He was afterwards led to engage in a debate with this individual. It was held in a court in the palace of one of the Persian princes. Alone, and in simple dependence on God, he boldly maintained the divinity of the Son of God. It was a trying ordeal, but by God's help he passed scathless through it.

Mr. Martyn thus wrote at the opening of the year 1812: "The last has been, in some respects, a memorable year. I have been led by what I have reason to

consider as the particular providence of God, to this place, and undertaken an important work, which has gone on without material interruption, and is now nearly finished. . . . The present year will probably be a perilous one; but my life is of little consequence, whether I live to finish the Persian New Testament, or do not. The more I see of my works, the more I am ashamed of them. . . . I compare with pain our Persian translation with the original; to say nothing of the precision and elegance of the sacred text, its perspicuity is that which sets at defiance all attempts to equal it." "On February 18th, his thirty-first birthday, he records: "Such a painful year I never passed, owing to the privations I have been called to, on the one hand, and the spectacle of human depravity, on the other. But I hope that I have not come to this seat of Satan in vain. The Word of God has found its way into Persia, and it is not in Satan's power to oppose its progress, if the Lord have sent it." On the 24th of the same month the last sheet of the New Testament was completed, with the fervent prayer that the Holy Spirit might "graciously and powerfully apply it to the hearts of sinners, even to the gathering an elect people from the long-estranged Persians." This important work was followed by a translation of the Psalms.

After a year's stay at Shiraz, being desirous of laying before the Shah his translation of the New Testament, Mr. Martyn proceeded to his camp at Carach beyond Ispahan. He had no sooner arrived than he was drawn into discussions with Mohammedans. After several days some of the most intemperate Mullahs contended with him in the presence of the Prime Minister. They demanded that he should deny the Saviour who had bought him with His blood. He was enabled on that occasion

to witness a good confession, fearlessly acknowledging Jesus as his Lord. The account of another of these discussions will be best told in Mr. Martyn's own words—

"I attended the Vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two; eight or ten on one side, and I on the other. Amongst them were two Mullahs, the most ignorant of any I have yet met with in India or Persia. It would be impossible to enumerate all the absurd things they said. Their vulgarity in interrupting me in the middle of a speech; their utter ignorance of the nature of an argument; their impudent assertions about the law and the gospel, neither of which they had ever seen in their lives, moved my indignation a little. The Vizier, who set us agoing at first, joined in it latterly, and said, 'You had better say, "God is God, and Mohammed is the prophet of God."' I said, 'God is God,' but added, instead of 'Mohammed is the prophet of God,' 'and Jesus is the Son of God.' They had no sooner heard this, which I had avoided mentioning till then, than they all exclaimed, in contempt and anger, 'He is neither born, nor begets,' and rose up, as if they would have torn me in pieces. One of them said, 'What will you say when your tongue is burnt out for this blasphemy?' One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the king, lay before Mirza Shufi. As they all rose up after him to go, some to the king, and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt. Thus I walked away alone to my tent, to pass the rest of the day in heat and dirt. What have I done, thought I, to merit all this scorn? Nothing, I trust, but bearing testimony to Jesus. I thought over these things in prayer, and my troubled heart found that peace which Christ hath promised to His disciples."

On the evening of the same day Mr. Martyn was informed by the Vizier that it was not the custom of the king to see any Englishman, unless presented by the British Ambassador, or accredited by a letter from him. It was a sore disappointment. So turning his back upon

the king's camp, he prosecuted his journey toward Tabriz, in order to obtain from the ambassador the necessary introduction. The journey from Shiraz, which had occupied eight weeks, had been one continuous series of trials, chief among which were the want of the necessaries of life, severe headaches, and an unremitting fever and ague, not to speak of those that proceeded from the scorn and contempt and the threatening language with which he and his message were everywhere received.

In view of Mr. Martyn's enfeebled condition, and of his resolution to proceed to his native land, Sir Gore Ouseley, his Britannic Majesty's Minister, took an opportunity of laying the Persian translation of the New Testament before the king, who publicly expressed his approbation of the work. Besides the assiduous attention and kindness shown by the ambassador and his lady all through Mr. Martyn's illness at Tabriz, the former rendered a further service by carrying the MSS. to St. Petersburg, where, under his superintendence, it was printed and put in circulation.

As soon as his health was in some measure restored, Mr. Martyn set out on September 2nd, with four attendants, on his homeward journey, some 1,300 weary miles having to be traversed ere he could reach Constantinople. In the course of it he experienced a renewal of the privations and sufferings endured on the way to Tabriz, aggravated on this occasion by the cruel manner in which his attendants, in spite of all remonstrance, urged him forward in his journey. During a brief respite from them on October 6th, while enjoying in an orchard some sweet communion with God, he gave expression in his journal to the longing aspiration, "Oh! when shall time give place to eternity! When shall appear that new

heaven and new earth wherein dwelleth righteousness!" He had not long to wait for the answer. "At Tocat (in Pontus) on October 16, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer."[1]

The Church of Christ has never furnished a finer illustration of missionary consecration than was exhibited in the bright, but brief career of Henry Martyn. He is a typical missionary, standing prominently out from amongst the noble band of pioneers, with well-marked individual characteristics. One of his clerical friends in India on hearing of his death, thus wrote: "He was in our hearts; we honoured him, we loved him, we thanked God for him; we prayed for his long continuance amongst us, we rejoiced in the good he was doing; we are sadly bereaved! Where such fervent piety, and extensive knowledge, and vigorous understanding, and classical taste, and unwearied application, were all united, what might not have been expected?" The record of his

[1] Singularly enough, John Chrysostom, while on a journey, died at the same place, and from similar causes. Here is the account of his last hours given in the Benedictine Life of this early Father: "One of the soldiers (of his guard) busied himself with this one thing, that he might kill John by an evil death. When a violent rain was descending, he cared nothing for it, but continued the journey, so that rivers of water ran down on John's back and breast. Again, he counted the sun's excessive heat as a luxury, when he knew that John's head, bald like that of Elisha, was racked by the heat. On account of his illness, they were obliged to return to the place from which they had set out; for he was in great suffering from pain in the head, because he could not bear the rays of the sun. Thus, therefore, he returned, and was gathered to his fathers, and passed to Christ."

self-sacrificing life in the mission field has been, and will ever remain, a precious legacy to the Church.

The earliest and one of the most remarkable cases of conversion furnished from this field was that of a Persian named Mirza Mohammed Ali. His father, the venerable Hagi Kazem Bek, descended from one of the chief and most bigoted families in the town of Derbent, on the western coast of the Caspian Sea, had long held the office of judge in that city. Being desirous of transmitting his name and the reputation of his family down to posterity, he spared no pains in training his son in the learning of Persia and in the faith of Islam; his affections were concentrated upon his only son, and the hope of his old age.

The aged Hagi, along with other influential citizens, having been accused of sedition against the Russian Government, which then held sway over the territory around the Caspian Sea, was banished as an exile to Astrachan. There he was brought into contact with Mr. (afterwards Dr.) Wm. Glen and others of the Scottish Missionary Society,[1] and had many conversations on the

[1] The Scottish Missionary Society in 1802 sent to Tartary the Rev. Henry Brunton, followedby the Rev. Wm. Glen, Dr. Ross, and other missionaries. They settled at Karass, on the north side of the Caucasian mountains, about 350 miles south-west from Astrachan, and lying nearly midway between the Black Sea and the Caspian. With the view of enabling them to found a colony there, Alexander I., Emperor of Russia, in the most generous manner made them a grant of land extending to about 10,000 acres. He at the same time accompanied the grant by certain privileges, one of the articles providing that the missionaries should be allowed to receive by baptism any from the various nationalities who should embrace the faith of Christ, Russians only being excepted. The missionaries being unable to cultivate the land, a number of Germans were brought for this purpose from the banks of the Volga. Afterwards the Basle

subject of religion. By his father's desire young Mohammed Ali removed to Astrachan towards the close of 1822, in order that he might by his presence be a comfort to him in his misfortunes. On his arrival he was recognized by two of the missionaries as the young man with whom they had held frequent conversations on a missionary excursion. This led to much intercourse between them, and resulted after patient and intelligent inquiry in his conversion and admission on July 11, 1823, to the membership of the Church of Christ by baptism. Great interest was excited at so unusual an occurrence. The little chapel and the adjoining schoolroom were crowded with spectators from seven different nations, viz., Germans, French, Russians, Armenians, Persians, Tartars, and English.

Mohammed Ali's conversion and baptism occasioned the keenest distress to his aged parent. It also aroused his indignation. He had refused to believe in the possibility of such a change, and could not account for it. His only explanation was that the Scotch missionaries had given him medicine that had entirely bewitched him, or that the devil had taken full possession of him. He informed his son that he had received information that the people of Derbent had been filled with wonder and grief at one of their Beys having renounced the

Society sent missionaries to the settlement, one of whom became its recognized pastor ; and its spiritual interests are still cared for by that Society. The operations of the Scottish Missionary Society were extended in 1814 to Astrachan and Orenburg, and God blessed the missionaries in their work. They were warmly countenanced by the emperor, who encouraged the circulation of the Scriptures among his subjects. On the death of Alexander, and the accession of Nicholas in 1825, the cause of Bible circulation in Russia suffered a serious check.

religion of his fathers, and become a Christian; that his cousin, who was President of the Tartar Council there, did not leave his house for five days after hearing the mournful tidings; and that a number of the principal ladies of the town had collected together and wept over him as one that was dead.

The profession of his new faith subjected Mohammed Ali to no ordinary trial, the greatest of all being that he was not permitted to live with his father. As a follower of Christ he was regarded as an outcast and a dog, "the off-scouring of all things." Mohammed Ali, nevertheless, continued to visit his father, and did all he could to conciliate his favour and to win him over to the faith of Christ. On one of these occasions "the father rose up to kiss his son, but instantly recollecting himself, drew back, saying, 'You are unclean, how can I?' A second time he rose up, and again sat down. But at last, the feelings of the father overcoming the prejudices of his religion, he rose up, kissed his cheeks, his eyes, and his mouth, with much affection. But afterwards he washed his mouth, the part that had thus come in contact with his polluted son." On another occasion the father ordered all his clothes which had been defiled by Mohammed Ali's touch while in the house, to be carried down to the canal and washed.

Mohammed Ali received an appointment as a professor in a college at Kasam, a considerable town on the Volga. He had married into a Russian family, and continued until his death a faithful witness-bearer for Christ.

Next in order of time was the Rev. Dr. C. G. Pfander, of the Basle Society, who visited Persia in 1829. His stay was brief and interrupted, but he left behind him various treatises, and, in particular, an important contro-

versial work, exhibiting the evidences of Mohammedanism and Christianity.[1]

Dr. Pfander was followed in 1833 by the Rev. Frederick Haus, also from Germany. Having settled at Tabriz, he was joined soon after by other German missionaries, who had been compelled to leave Georgia in consequence of the intolerance of the Czar. After labouring for four years, the unscrupulous bigotry which then held sway in the city necessitated their recall by the Basle Society.

II.—PRESENT ASPECTS OF MISSION WORK.

MISSIONARY work in Persia is at present carried on by the PRESBYTERIAN CHURCH (NORTH) OF THE UNITED STATES and the CHURCH MISSIONARY SOCIETY.

The mission of the PRESBYTERIAN CHURCH—while still connected with the American Board—was in point of fact simply an extension of operations which previous to 1870 had been limited to the Nestorian portion of the population. "On May 28, 1870, the mission resolved, that they considered it a duty urged upon them to embrace at once within their efforts the Armenian and Mohammedan sects of Central Persia, by planting a station at HAMADAN; and they expressed the hope that the Board would heartily endorse this action, and help

[1] Dr. Pfander afterwards laboured as a missionary to the Mohammedans in Afghanistan in connection with the Church Missionary Society. He died at Richmond, Surrey, on December 1, 1865.

them to carry it out without delay, and also to occupy Tabriz. . . . The mission was now known as the MISSION TO PERSIA, in view of plans to reach the entire population of the country." A new distribution of the staff was in consequence made, the Rev. Benjamin Lebaree, who had joined the mission in 1860, being appointed to the Mohammedan portion of the inhabitants of Oroomiah.

At the beginning of 1881, there were six Mohammedan students connected with the college, twenty Mohammedan girls in the Female Seminary, and a school for Mohammedan boys. A service for Mohammedans conducted for a time within the mission enclosure has been prohibited by the government. This is due in no small degree, it is believed, to the influence of papal monks and nuns, who lose no opportunity of prejudicing the Mohammedan authorities and ecclesiastics against every form of evangelical effort. The missionary's hope for the future lies chiefly in his work among the young.

The extension of the mission to other cities commenced in 1872, when after an extended tour the Rev. James Bassett was settled at TEHERAN, the capital, towards the latter end of that year. The city, the most important between Constantinople and Bombay, has a population of 130,000, nearly all of whom are Mohammedans, there being only about 1,000 Armenians and 200 Jews. There is an organized church, containing in 1881 thirty-one communicants. The services in the chapel at the mission-house, which were largely attended by Mohammedans, are for the present suspended, in consequence of the orders of the government already referred to. All attempts to obtain from the Persian Minister of Foreign Affairs relief from the oppressive restrictions thus im-

posed having failed, the Shah was addressed on the subject, with the result that a modification of the orders has been secured, the missionaries being no longer held responsible for the attendance of Mohammedans on religious services. Meantime, the public preaching of the Word has been carried on at the chapel in the Armenian quarter of the town, to which one of the missionaries removed with this view.

There are several out-stations connected with the Teheran Mission, the principal of which is the ancient city of HAMADAN, containing a population of 27,000. It is supposed to be the place where Darius found the roll with the decree of Cyrus for the re-building of the temple at Jerusalem. The work here is carried on chiefly among the Armenians and the Jews, among both of which communities considerable interest in the gospel message has been awakened, resulting in the formation of a church with about thirty-five members.

TABRIZ, the mercantile emporium of Persia, with its 200,000 inhabitants, was occupied in 1873 by the Rev. P. Z. Easton, who separated from the mission several years ago, and has since laboured in the same field on an independent footing. At the outset, considerable numbers both of Armenians and Mohammedans attended the services. This alarmed and aroused the hostility of the Armenian priests. And the police having been set to watch, some of those who had been in the habit of attending were apprehended, thrown into prison, and severely beaten; but through the active interference of the British Consul and Mr. Easton, they were soon after released. Special mention is made of one old man who remained steadfast, notwithstanding that the death penalty hung over his head.

CITY OF TABRIZ.

The communicants number forty-six, viz., sixteen Armenians, nineteen Mohammedans, ten Nestorians, and one Jew. In addition to a Girls' Boarding School, much interesting work is carried on among the Mohammedan women. There are also six baptized converts, including the helper, at Maragha, and several at Ardebil, both being out-stations of the Tabriz Mission.

The operations of the mission have recently been extended to the city of Senkoran, on the western shores of the Caspian Sea, where an infant church has been organized by Kasha Yakob, a Nestorian, under the care of the British and Foreign Bible Society.

Many and various as are the hindrances met with, amounting in cases not a few to bitter persecution, the Board were able in 1880 to report that "on the whole, perhaps never more than at the present time, have our missionaries enjoyed the respect of all classes in Persia. It is a sufficient attestation of this that in spite of the well-known fanaticism of all Mohammedans, a promising work is allowed to be carried on in behalf of the Mohammedans themselves." The latter part of this statement must be received with some modification, in consequence of the prohibitory orders of the government to which allusion has been made. But it holds good in the main.

The statistics of the American missions in the entire Persian field, including those relating to the Nestorian portion of it, are as follows:—

Principal Stations 4, Out-stations 90	94
Missionaries, of whom 3 are physicians	13
Lay Missionaries	4
Female Missionaries	22
Native Pastors	29

Native Licentiates	30
,, Catechists	40
Communicants, of whom 1,576 are connected with the Nestorian Churches	1,717
Scholars, of whom 544 are girls	2,631

Contributions averaging about $2, or 8s. each member.

This mission, and indeed all the missions of the Board, have been greatly strengthened and encouraged by the helpful assistance rendered by the Woman's Foreign Missionary Society.

THE CHURCH MISSIONARY SOCIETY'S first missionary was the Rev. Robert Bruce, who in 1858 commenced his missionary life in the Punjaub, where he laboured for three years and a half, and then for six years in connection with the mission to the Mohammedans in the Dejerat, on the Afghan frontier. Throughout the entire period of his residence in India he had abundant opportunity of making himself acquainted with the Mohammedan controversy; and during the last year of his residence among the Afghans he made the Persian language a subject of special study, in the belief that it would be a better medium of extending Christ's kingdom than the Pushtoo. The experience and knowledge of the language thus acquired admirably fitted Mr. Bruce for breaking ground in some portion of the Persian field

Providential circumstances rather than any deliberate intention led to the founding of the mission by the Society. These circumstances will be best explained in Mr. Bruce's own words—

"In the spring of 1868 my wife and myself were both obliged by illness to visit England for a while. And when having, by God's mercy, regained my health, I was planning a return alone to India in the spring of 1869, I met a friend who had travelled in Persia. What he told me created a desire in me to go through that country.

When I mentioned this to Mr. Venn,[1] his eyes filled with tears, and he said with emotion, 'I am so thankful for this opening; it is one of those things we looked for in vain in times past, but which God is giving us now.' What to me was but a *journey*, was to him an *opening* made by Him 'who openeth and no man shutteth; and shutteth and no man openeth.' In March, 1869, I left London for Persia, *en route*, as I thought, for India, and with the permission of the committee to spend one year in that land."

Impressed with the spiritual destitution of the people, Mr. Bruce asked and obtained permission to prolong his stay for another year. His wife having joined him in 1870, they took up their residence in Julfa, the Armenian suburb of Ispahan, the ancient capital, and an important centre, from which the Armenians maintained constant intercourse with India. "When only a few months remained of my second year," writes Mr. Bruce, "I received a letter from Mr. Venn, saying that if I could make a good revision of Henry Martyn's translation of the New Testament the committee would consent to my staying in Persia for that purpose; if not, I must go on to India in May, 1871." The matter was made the subject of prayer, and in the month of April an application for baptism on the part of nine intelligent Mohammedans seemed to point strongly in the direction of his remaining.

The great distress that prevailed in Persia during the winter of 1870–71, and more especially a threatened dreadful famine in the following winter, was another link in the chain of providences, and confirmed Mr. Bruce in the decision to which he had come. He and his

[1] The Rev. Henry Venn, B.D., for thirty years an honoured secretary of the Society, in whom were combined in a rare degree superior mental gifts, exalted piety, and sound judgment. He died on January 13, 1873.

wife were much exercised about it, and made it too a subject of earnest and unceasing prayer. Beyond writing to his sister in regard to it, he made no appeal. Judge his surprise, therefore, on receiving a telegram from Colonel (now General) Haig, Calcutta, offering to collect for the famine, and soon after a similar telegram from Pastor Haus, Stuttgart, authorizing him to draw for £1,000. In the months that followed he received from Calcutta £3,500, and from Stuttgart, collected in sixpences and shillings, £4,600, both correspondents being then unknown to Mr. Bruce, even by name. £3,500 were also subscribed through the London Committee, £1,500 by Sir Moses Montefiore for the Jews, besides subscriptions from various other quarters: in all, £16,000 were received. Mr. Bruce's hands, as may well be believed, were fully occupied during the winter months in the relief of the sufferers, a work in connection with which the Mohammedan priests and government officials, with the notable exception of the Prime Minister, rendered no assistance whatever.

Some idea of the extent and severity of the famine may be gathered from a few simple facts. Thus, the town of Kashan, which was said to contain a population of 35,000, was reduced to 8,000 or 10,000. All the silk looms were broken up and sold for bread, or used for firewood. Similarly, the population of the town of Nijifahad fell from 30,000 to 5,000. And in Ispahan, where some 4,000 looms were in operation, not more than a dozen, it is said, were left.

The substantial aid rendered to the suffering Mohammedans by those whom they had been wont to regard as infidels and dogs did much to soften their hearts, and to remove their prejudices against the Christians. But

it had little or no effect on the priests, whose influence was paramount and whose bitter animosity was of the intensest type.

A few months later, Pastor Haus wrote to Mr. Bruce, stating that a further sum of £1,700 was available for an orphanage, if one could be got up. Unfortunately, having written about the same time to the Church Missionary Society, and learning in reply that the Persia mission had not been taken up by the Society, and that Mr. Bruce was only on a visit to that country, the friends in Germany handed the money over to the Basle Society; who sent two Armenians, trained in the institution there, with the view of establishing an orphanage at Tabriz. After spending £400, the attempt proved a failure; and the remaining £1,300 were eventually handed over to the Church Missionary Society for the poor orphans at Julfa, some of whom Mr. Bruce had been supporting from the time when he first was advised of the generous action of the friends in Germany.

In view of the responsibilities and anxieties connected with the efficient maintenance of their existing missions, the Church Missionary Society, up to 1875, had not felt warranted, however desirous of doing so, in undertaking a mission in Persia. But neither, on the other hand, were they disposed to interfere with the operations of Mr. Bruce, which were not without tokens of encouragement. They were content to wait the course of events. In that year, however, during a brief visit of Mr. and Mrs. Bruce to England, Persia was formally enrolled among the fields of that Society's missions.

A school of Armenian boys which Mr. Bruce at the request of an Armenian gentleman took under his superintendence, increased from twenty to one hundred

and thirty, of whom thirty were Mohammedans. Things went on pleasantly enough for a while: but some Armenian Christians having insisted on attaching themselves to Mr. Bruce's ministrations, the archbishop and priests of the Armenian Church, with whom he had from the first sought to work in harmony, and the popish priests, combined to stir up the Mohammedan authorities to oppose the work. They made a strong effort to get the schools closed, and the Sabbath and week-day services stopped. In this they were but partially and temporarily successful, the utmost they effected being the withdrawal from the school of the thirty Mohammedan boys, and the confining for a time of the services to Mr. Bruce's own dining-room. In consequence of these and other hostile measures, the labours of Mr. Bruce were considerably circumscribed. Even yet many obstacles are thrown in his way as regards the prosecution of direct missionary work; but a good deal is done in connection with the medical mission dispensary under the superintendence of Dr. Edward Hoernle, who joined the mission in 1879. By means of colportage also, carried on in co-operation with the Bible Society, the incorruptible seed of the Word is being widely scattered.

The outcome of Mr. (now Dr.) Bruce's indefatigable and all but single-handed labours is a congregation with about one hundred and fifty native Christian adherents, of whom fifty-five are communicants; two schools with 204 scholars, taught by ten native Christian teachers, and a dispensary.

Early in the present year, BAGHDAD, the city of the Caliphs, with a resident population of 60,000 or thereabout, was occupied by the Church Missionary Society as an outpost of the Persia Mission, with a special view to work

among the Mohammedans. It is picturesquely situated at the south-east corner of Mesopotamia, on the western bank of the Tigris, near where that river unites with the Euphrates, and whence they flow together to the Persian Gulf; the city was also in former days an admirable centre of the mighty Mohammedan empire, and a chief seat of Mohammedan religion, learning, and law. Many thousands still annually pass through it on their way to Mecca, and other sacred places containing the tombs and shrines erected in honour of Mohammedan saints. Chief among these is the tomb of Ali, the cousin, son-in-law, and favourite of Mohammed, at Nedjef, about one hundred and twenty miles south of Baghdad, to which large numbers of Shiah pilgrims resort in life or are conveyed after death.

The way was to some extent prepared for effective mission work at Baghdad, by the appointment some years ago of a colporteur connected with the British and Foreign Bible Society, to labour around the head of the Persian Gulf. A further step was taken, fully two years ago, when Dr. Bruce secured a house as a Bible depôt. Two colporteurs have since been stationed there, the surrounding districts being embraced within the sphere of their operations. The Rev. Bernhard Maimon, a converted Austrian Jew, and the Society's first missionary, arrived on January 24th last, and met with considerable encouragement. The fiercest opposition has been shown by the Romanists, who have done their utmost to incite the Mohammedans, and have succeeded in obtaining a peremptory order to close the school, which at the time of its suppression had upwards of a hundred in attendance, including thirty-seven Mohammedan boys. Apart from the school, there is abundance

of work of other kinds to be done. The door indeed seems to be an open one.

In bringing these notices of missionary work in Persia to a close, the reader may be reminded of the peculiarly difficult nature of the field, so far as the Mohammedans are concerned, and they constitute the great bulk of the population.

While, as already stated, they are in Persia to some extent more accessible to Christian effort than their Arab and Turkish co-religionists, the death penalty for embracing Christianity has not been abrogated. So long as this is the case, Christianity may be expected to advance slowly. Perhaps the fact alluded to explains in some measure why it is that so many Mohammedans who make a profession of faith in Christ return after a time to their worship of the false prophet. This is one of the chief discouragements to which missionaries in Persia are subjected, giving them a special claim to the sympathy and prayers of all who are interested in the progress of Christ's kingdom in that land. The prayer of faith is especially called for also on behalf of the unsteadfast Mohammedan, and when so offered will prove effectual, for "GOD IS ABLE TO MAKE HIM STAND" (Romans xiv. 4).

The supply of a Christian literature in the Persian language is a felt need. But a beginning has been made towards meeting it. Translations by the American missionaries of Keith's "Evidences of Prophecy," the "Pilgrim's Progress," and a collection of hymns are now in circulation. And Dr. Bruce recently brought to this country for the press a revised translation of the New Testament, a translation of the Book of Common Prayer, and a Bible History in Persian.

EGYPT

I.—THE FIELD DESCRIBED.

WE now enter the land of the Pharaohs. *There*, in a signal manner, God displayed His marvellous works, effecting with a high hand and an outstretched arm under the leadership of Moses the deliverance of His chosen people from their taskmasters and oppressors. *There*, Joseph and Mary found an asylum when by Divine direction they fled with the infant Saviour from the cruel designs of Herod. *There*, Christianity achieved some of its early triumphs, numbering among the great preachers and teachers of the primitive Church, such men as St. Mark, by whom, as is supposed, Christian churches were planted, Apollos who was "mighty in the Scriptures," Clement of Alexandria, Origen, and Athanasius, the author of the Nicene Creed.

From 1517 Egypt has been under Turkish rule, but since the days of Mehemet Ali (1807–1849) it has enjoyed a large and gradually increasing measure of independence. The population of the country, numbering five and a half millions, of whom about five millions are bigoted Mohammedans, is of a mixed character, consisting of Arabs, Copts, Turks, Syrians, Greeks, Armenians, and Jews, along with a considerable sprinkling, in the

large cities especially, of other nationalities. The two principal cities are Cairo and Alexandria.

OLD CAIRO, made the seat of government about A.D. 640, with its 366 marble-columned mosque to Amru (Ibn El-Aas), who two years previously conquered the land for the Mohammedan faith, is occupied chiefly by Copts. NEW CAIRO, or, as it is called by Occidentals, GRAND CAIRO, lying to the north, was founded in 972, and is a purely Oriental city. Its most striking buildings are an immense citadel erected in 1170 by Saladin the Great as a protection against the Crusaders; and a magnificent alabaster-pillared mosque, with tall and graceful minarets built by Mehemet Ali, who, coming from Albania to Egypt in 1800, with the rank of a lieutenant of 300 men, raised himself in 1806 by a series of remarkable military successes to the position of Viceroy, his authority being fully established after a successful struggle with the Mamelukes a few years later. The city also contains the celebrated university connected with the Azhar Mosque, founded some 900 years ago, with 314 professors and 9,600 (some say 13,000) students. It is the most important seat of Mohammedan learning in the world. Including Old Cairo and Boulac, the river port of Cairo, the population of the city is estimated at about 400,000.

ALEXANDRIA, once the commercial emporium of the world, so completely lost its ancient prestige that one traveller likened the city to a poor orphan whose sole inheritance has been the venerable name of its father. But its prosperity has revived in an astonishing degree since the opening of the overland route to India and China, and more recently of the Suez Canal, insomuch that the population has increased from 16,000 to upwards

of 300,000. The Baroness Von Minutoli, in her "Recollections of Egypt," thus states her impressions of this city—a city, by the way, characterized by the most unblushing profligacy—

"It would require," the Baroness states, "the talents of a Hogarth to paint all the various scenes of this magic-lantern. What bustle, what confusion is in these narrow streets, continually blocked up with an innumerable multitude of camels, mules, and asses! The cries of the drivers, incessantly calling to the passengers to take care of their naked feet; the vociferations and grimaces of the jugglers; the splendid costumes of the Turkish functionaries; the picturesque habit of the Bedouins, their long beards, and the grave and regular countenances of the Arabs, the nudity of some santons, round whom the crowd throngs; the multitude of negro slaves; the howlings of the female mourners accompanying some funeral procession, tearing their hair and beating their breasts, by the side of a noisy train of a marriage; the cries of the Muezzins from the tops of the minarets, summoning the people to prayers; lastly, the affecting picture of wretches dying from misery and want, and troops of savage dogs which pursue and harass you: all this, every moment, arrests the progress and attracts the attention of the astonished traveller."

Among the more outstanding superstitions of the Egyptians is the belief in Genii, said to be "of pre-Adamite origin, an intermediate class of beings between angels and men, created of fire, and capable of assuming the forms and material fabric of men, brutes, and monsters, and of becoming invisible at pleasure. They eat, drink, and multiply, and are subject to death; though they generally live many centuries. . . . Ginnees are believed often to assume, or perpetually to wear, the shapes of cats, dogs, and other brute animals. . . . It is commonly affirmed, that malicious or disturbed genii very often station themselves on the roofs, or at the windows of houses in Cairo and other towns of Egypt, and throw bricks and stones down into the streets and courts." "I

went," says Lane (from whose volumes entitled "Manners and Customs of the Modern Egyptians" much of the information here furnished is taken), "to the scene of these pretended pranks of the Genii to witness them, and to make inquiries on the subject; but on my arrival there I was told that the regm (that is, the throwing) had ceased. I found no one who denied the throwing down of the bricks, or doubted that it was the work of the genii: and the general remark on mentioning the subject was, 'God avert from us their evil doings.'"

On the eve of the festival which follows the month *Rumadan*,[1] during which the genii are said to be shut up in prison, some of the women sprinkle salt upon the floors of their houses to prevent these objects of dread from entering, saying, as they do it, "In the name of God, the Compassionate, the Merciful." This and similar superstitions, such as the belief in the existence of Ghouls, who, it is alleged, appear in the form of various animals of monstrous shapes, and haunt burial grounds and other sequestered spots, exercise a potent influence over the minds of the people.

A superstitious veneration is paid, too, by the Mohammedans to deceased saints, large and handsome mosques being erected over the graves of many of the more celebrated of them, while over those of less note a small, square, whitewashed building, crowned with a

[1] The ninth month of the Mohammedan year, the month of abstinence, commencing with the new moon, during the whole of which all Mohammedans are commanded to observe a strict and mortifying fast every day from daybreak to sunset. During that month, according to Iman Ali, "the gates of paradise are open and the gates of hell are shut, and the devils are chained by the leg," and "only those who observe it will be permitted to enter by the gate of heaven."

cupola, is constructed. The most sacred of all these mosques is that over the tomb in which the heart of the martyr El Hosein,[1] the son of Iman Ali and grandson of the prophet, is said to be buried. These mosques are visited for the purpose of performing acts of devotion, and of paying honour to the deceased, and with the view also of securing an answer to their prayers, such saints being looked upon as intercessors with the Deity. The visits to the tombs occur twice a year—the one after the month Rumadan, and the other at the close of the Mohammedan year. The Egyptians, however, manage to combine as much enjoyment as possible with the more special object of their visits, their gay dresses on such occasions, interspersed among the white tombstones, giving quite a picturesque effect to the scene.

The Dervishes form a numerous class of religious devotees of various orders, subsisting by alms, and using various artifices for the purpose of obtaining a reputation for peculiar sanctity. Admission to one or other of these orders is obtained by an initiatory covenant, care being taken to keep the rules and tenets which bind the members together secret from the uninitiated.

Another of the popular superstitions is the belief in written charms, the formulæ of these amulets being founded upon magic, and usually consisting for the greater part of certain passages of the Koran and names of God, together with those of spirits, genii, prophets, or eminent saints, intermixed with numbers and diagrams, all of which are supposed to possess secret virtues. "It is believed that the ninety-nine names of the prophet, written upon anything, compose a charm which (according to his own assertion) will, if placed in a house, and

[1] Slain A.D. 680.

frequently read from beginning to end, keep away every misfortune, pestilence, and all diseases, infirmity, the envious eye, enchantment, burning, ruin, anxiety, grief, and trouble." Such charms are worn in Egypt by men, women, and children, and also by horses. Tradesmen place them over their shops, and private families over the entrances to their houses. Dust from the tomb of the prophet, and water from the sacred well of Zem-zem in the Temple of Mecca, are regarded with the same superstitious reverence as the written charms.

The festival of the Onion is observed by Copts and Mohammedans alike. After the observance of certain ceremonies the remainder of the day is devoted to walking in the gardens, and eating fruits and vegetables out of doors.

The ramifications of these superstitious beliefs are simply endless. They enter into the individual, family, social, and religious life of the people. Enough has been said to give the reader some idea of the hold which they have on the public mind. Wonderful stories are told by Lane of the enchantments of the magicians, astrologers, alchymists, and serpent charmers, forcibly reminding one of Pharaoh's wise men and sorcerers in the Bible narrative.

Much interest gathers round the Copts,[1] who are believed to be descended from the ancient Egyptians. According to Lane, they are not an unmixed race; their ancestors in the earlier ages of Christianity having intermarried with Greeks, Nubians, Abyssinians, and other foreigners. Their liturgy and several of their religious

[1] Supposed by some to have derived their name from *Coptos*, once a great city in Upper Egypt, now called *Ckoft*, or *Goft*, to which great numbers retired "to escape persecution"; by others, from Gyptos, or E-gyptus, the real Egyptian.

books are written in the ancient language; but the Coptic is practically a dead language, the Arabic having been adopted in its stead.

As regards personal characteristics, Lane observed some striking points of resemblance as well as a considerable difference between the Copts and the ancient Egyptians, at least if the latter are to be judged from the paintings and sculptures in their tombs and temples. The difference, however, is easily accounted for by the fact of the intermarriages of the ancestors of the modern Copts with foreigners. The people who bear the greatest resemblance to the ancient Egyptians at the present time are the Nubians, and next to these the Abyssinians and the Copts, who are, notwithstanding, much unlike each other. The Copts differ but little from their Mohammedan countrymen; the latter being chiefly descended from Arabs and Copts who have embraced the faith of the Arabs, and have thus become assimilated to the Copts in features.

With the exception of a small proportion who profess the Romish or Greek faith, the Copts are named *Jacobites*, or Eutychians, called Monophysites from their distinguishing tenet, which is, that in Christ there is only one, though a compound nature, while the Nestorians maintain that there are not only two natures, but two persons. The sect derive their name from Jacobus Baradœus, a Syrian who flourished towards the close of the fifth century, and whose creed was condemned by the Council of Chalcedon, in the reign of the Emperor Marcion. Those who adhered to the Greek faith were named Melekites, or Royalists, because they adhered to the faith of the Sultan of Constantinople. In consequence of this secession, there arose an implacable enmity be-

tween the Copts and the Greeks, which has been cherished ever since. The Nubians and Abyssinians adopted the Jacobite doctrines, and to these the latter continue to adhere. The Nubians, on the other hand, became Mohammedans. The Copts "hold the doctrines of baptismal regeneration, justification by the Eucharist and other pious works, especially fastings and pilgrimages, transubstantiation, confession, absolution, the invocation of saints, extreme unction, prayers for the dead, &c. They do not believe the grace of apostolical succession to be transmitted in ordination by the imposition of hands, but consider the sanctifying power of the rite to rest in the anointing with the *meirun*, or holy oil of unction, which they suppose preserves the Divine properties imparted to it by the blessing of the Apostle Mark; and a new stock is always added before the old is exhausted."

The Coptic Church is governed by a Patriarch who must remain unmarried, a Metropolitan of the Abyssinians who is appointed by the Patriarch, bishops, archpriests, priests, deacons, and monks. The ecclesiastics, though exceedingly ignorant, are held in the highest reverence by the people. Of Christianity there is nothing in the Coptic Church but the name. Those who are devoted to a monastic life practise great austerities upon themselves—living in deserts, sleeping in their clothes on the ground, and every evening prostrating themselves one hundred and fifty times with their face and breast on the ground. The Copts get the character of being ignorant, avaricious, deceitful, abandoned to the pursuit of worldly gain and sensual pleasures, more bigoted than even the Mohammedans, and cringing or domineering according to circumstances.

One of the most ancient of the Coptic churches, near the ruins of Old Cairo, is held in the highest veneration, being built over an excavation, called the grotto of the Virgin Mary. According to monkish tradition, she and the infant Jesus were concealed in it during the period of their sojourn in Egypt, an adjacent spot being pointed out where Joseph watched the Virgin, as also a well from which they were supplied with water.

At various periods of their history the Copts have had to suffer much bitter persecution. At one time "the monks were each subjected to an annual tribute of a deenar (about thirteen shillings), and the collector having branded with a stamp of iron the hand of every monk whom he could find, cut off the hand of all persons of this order whom he afterwards discovered without the mark. All the other Christians were likewise heavily taxed, some were beheaded, others beaten until they died under the blows." One of the severest of these persecutions occurred during the reign of the Caliph el Hakim, between A.D. 996 and 1011, when they were compelled to wear black garments and turbans, and, suspended to the neck, a wooden cross five pounds in weight. Their churches were at the same time destroyed and plundered, many of them being replaced by mosques. Large numbers of the Copts, both in Upper and in Lower Egypt, during this and other persecutions, embraced the Mohammedan faith, and continued until the early part of the present century to be the victims of much oppression.

But the bulk of the population is composed of Mohammedans of Arab origin, who settled at different times after the conquest of the country by its first Arab governor. The two articles of Mohammedan faith are :

"There is no deity but God," and "Mohammed [1] is God's apostle," or prophet. While the Copts have lost sight of Christ's true humanity and practically ignore His mediatorial character, the Mohammedans deny His divinity and the necessity of an atonement. Mohammed is regarded by them as the last and greatest of prophets and apostles, those preceding him being Adam, Noah, Abraham, Moses, and Jesus. Each of these is believed to have received a special revelation of the Divine will, the laws given in each case being abrogated by the succeeding revelation. The Koran, the name given to the Mohammedan Scriptures, is written in Arabic, the sacred language of the Mohammedans. It is regarded as of Divine origin, and inimitable by human pen. The principal religious duties of the Mohammedans consist in prayer called "the Key of Paradise," almsgiving, fasting, pilgrimages, ablutions, and purifications.

The beliefs and religious observances of neither Mohammedans nor Copts have the slightest influence on the character and life. "Prayer carries the believer half-way to heaven; fasting brings him to the door; almsgiving procures him full admission! The sacraments of the Church and the good offices of priestly and saintly intercessors are regarded as sufficient to supplement the priests' lack of service, who are seldom conscious of any deficiency in this respect; overt acts of sin are alone accounted criminal in their religious code, and a single pious ejaculation is possessed of moral merit sufficient to efface the record of ten such sins from the recording book in the hands of his two angelic attendants."

The very religiousness of Mohammedans and Copts is

[1] Born at Mecca, August 29, 570 A.D.: died at Medina, June 8, 632 A.D.

a formidable obstacle to missionary effort, inasmuch as they cannot understand how those who do not observe such formalities can be better than themselves, or why they should abandon their hereditary and long-cherished beliefs in favour of the new and, as it appears to them, less orthodox faith.

II.—FAILURE AND SUCCESS.

The first attempt in modern times to introduce the gospel into Egypt was made by Dr. Hocker of the United Brethren's Mission, whose failure to establish a mission among the Gaures has been referred to in a preceding chapter.

Count Zinzendorf being anxious to open up communication with the Abyssinian Church, Hocker, after a stay of two years in Europe, set out in 1752 for Egypt, with the intention of settling as a physician at Cairo, and in the hope of securing the favour of the Patriarch of the Copts, who had the appointment of the Metropolitan of Abyssinia. He, however, got no further than Constantinople. The disturbed state of the country at the time necessitated his return to Germany.

In company with Mr. George Pilder, Hocker again proceeded in 1756 to Egypt, which from various causes was not reached until two years later. The plans of the Brethren were a second time frustrated by the stranding of the vessel on the barren island of Hassane, where for nineteen days they suffered great privations Pilder's

health was much shattered, and he was compelled to return at once to Germany. Hocker followed not long after.

In 1768, Hocker, accompanied by Mr. John Henry Danke, once more turned his steps to the African shores. He was joined at Cairo in the course of the following year by Mr. John Antes, whose hardships were no less severe and trying than those that had fallen to the lot of the Brethren who had preceded him. Happily, however, he was able to enter on his work. Albeit, it was prosecuted under almost overwhelming difficulties.

It was the great privilege of the Brethren in 1773 to meet with Bruce, the well-known African traveller. Learning from him that a mission to Abyssinia was at that time hopeless, they decided to remain in the field then occupied, and to devote themselves chiefly to itinerating work—Messrs. Hocker and Antes in Lower Egypt, and Mr. Danke among the Copts in Upper Egypt.

The labours of the missionaries not being attended with the success that had been anticipated, the mission was abandoned in 1783. This painfully disappointing result was hastened by the cruel treatment to which Mr. Antes had been subjected. At the instigation of one of the Beys, who sought to extort money from him, he was first plundered of the little he had at the time, and then dragged by a rope round his neck, and confined for some time in an underground dungeon, where an iron chain was substituted for the rope, and from which he was not delivered until he had been mercilessly beaten and tortured. But it was money his tormentors wanted, and accordingly a douceur of about £20 had to be paid to the friend (?) through whose instrumentality his

deliverance was effected. For years Mr. Antes suffered from the effects of this inhuman treatment.

The country was then in such a chronic state of anarchy that the mission could not be carried on except under conditions which did not seem to justify its continuance.

Upwards of forty years elapsed before another attempt was made to introduce the gospel into the country. At length, in 1825, as the result of three several visits to Egypt by the late Rev. W. Jowett, who had been deputed by the Church Missionary Society to confer with the heads of the various Oriental Churches, with a view to promote Christian education and the circulation of the Holy Scriptures, Samuel (afterwards Bishop) Gobat and Christian Kugler, who had received their training first at Basle and subsequently at the Islington Institution, were sent forth with instructions to commence work in Egypt, and, should Providence open the way, in Abyssinia.[1] They arrived at Cairo in September of the following year, but did not actually enter Abyssinia until December 28, 1829, the intervening period being spent at Cairo in the acquisition of the language and the establishment of schools. Under the malign influence of the priests, the public preaching of the gospel was practically impossible. Any attempt in that direction would have been attended, in all probability, with disastrous results. The Mohammedans were all but inaccessible. A beginning, however, was made in the founding of the mission; and previous to proceeding to Abyssinia at the time mentioned, two schools had been established, with seventy-two scholars of both sexes,

[1] Nearly ten years before, the Society had set apart a Mr. Silk for this mission. It pleased God, however, to call him to his rest.

drawn from Greek, Copt, Armenian, and Mohammedan families. Kugler acquired also some knowledge of medicine, and this proved helpful in the way of lessening prejudice.

On reaching Abyssinia, Gobat and Kugler spent some time in the province of Tigré, where they were joined by a German, named Aichinger. Sabagados, the governor, they found very friendly. In addition to the work of instruction, in which all three missionaries took part, Kugler was sedulously engaged in the preparation of a dictionary in the Tigré language, and in the translation of the Gospel by St. Luke. Gobat proceeded further into the interior on a journey to Gondar, the capital of Abyssinia, early in 1830. There and at other places in the neighbourhood he had many interesting religious conversations with the priests and other leading men, notably with the king, who repeatedly sent for him, and whose inquiries on religious subjects afforded the missionary an opportunity of making known the gospel. On Gobat's departure on October 4th, he thus records his impressions: "If I may judge of Abyssinia from its capital, our mission may expect happy results from its labours; for there is, in many, a hungering and thirsting for the Word of God, such as I have never found elsewhere. The most part are convinced of their own ignorance, and, in a great measure, of the ignorance of the priests." On the other hand, there are, he adds, "almost all the obstacles with which the messengers of Christ will have to combat; for the pretended power that the priests have to bind and loose, the invocation of saints and angels, fastings, pilgrimages, &c., are so many false saviours and so many antichrists which the devil has invented to turn weary and heavy-laden souls far

away from the true Saviour. . . . For this reason the grand aim of evangelical missions in this country should be to multiply copies of the Bible, and to instruct the people in the Holy Scriptures." [1]

At Adowah Gobat was joined by Kugler and Aichinger. On December 10th they went out to hunt wild boars, the fat of which Kugler found useful for ointments. When firing at a hippopotamus, Kugler's gun burst, severely wounding his left arm. The accident terminated fatally on the 29th of the same month. Kugler suffered much, but enjoyed great inward peace. He asked Gobat to say to his friends in Germany and England that he could have wished to live longer that he might proclaim the salvation that is in Christ to the Abyssinians, and to tell the people around his bed that Jesus was his portion. Soon after his interment, as war was then raging, and in order that he might not be massacred by the Gallas, Gobat was advised by the friendly Sabagados, who had also found his way to Adowah,[2] to flee for safety to the monastery at Debra-Damo. This was no easy matter, Aichinger being then dangerously ill, and the country being in a very disturbed state. Arriving at the monastery, which was perched on a rock, and could be reached only by means of a rope, he remained there for some time, preaching the gospel to the monks. On February 16, 1833, he found himself once more in Cairo. But his stay there was short; for having suffered

[1] In point of fact, missionary work was confined to such opportunities for conversation as Messrs. Gobat and Kugler enjoyed, and to the circulation of the Scriptures in Amharic, the vernacular language of Abyssinia. The New Testament was afterwards printed in Ethiopic, the ecclesiastical language.

[2] Sabagados was shortly after taken prisoner and put to death.

much from the privations of the previous two years, he was under the necessity of proceeding to Europe.

On his return to Egypt in 1834, Gobat accompanied the missionary Isenberg to Abyssinia, in the hope of founding a mission. His plan was to establish a mission station at Axum, where he found some vestiges of ancient Ethiopian splendour. But after labouring for some time at Adowah, his health entirely gave way, and he was again compelled to leave for Europe.[1] His place was supplied at the beginning of 1837 by Blumhardt. Alas! the evil influence of the Jesuits on Oublie, the then governor, whom they won over by presents, resulted in the missionaries being ordered to quit the country. This they did in March, 1838, to the regret of many of the Abyssinians, who had learned to appreciate their self-denying labours.

To return to Cairo. A boarding-school with ten boys had been opened in the course of 1833, the special design of the mission being to train the boarders as mission agents. In the following year a small chapel was erected by means of local subscriptions. The efforts of the mission had the effect of stimulating the Copts to establish, in 1840, under the sanction of the Patriarch, meetings in Cairo for the reading of the Scriptures; and the Patriarch "was also induced to countenance an institution for the education of the native clergy, whose ignorance was only equalled by their indolence."

[1] Gobat was in 1839 appointed to Malta to superintend the printing of the Bible in the Arabic language. Some idea of his linguistic gifts and acquirements may be gathered from the fact that by 1836 he was able to speak no fewer than eleven different languages. He was afterwards put in charge of the Protestant College at Malta, which greatly developed under his influence and skilful management.

Conspicuous among the labourers in the Egyptian field was Mr. Liēder, who was ordained in the same year with Gobat and Kugler, and joined them not long after in the work at Cairo. His influence over Coptic Christians, and especially over the Coptic Patriarch, who had introduced Bible instruction and the study of the English language into his theological seminary, is said to have been most beneficial. Mrs. Liēder had also devoted herself with a considerable measure of success to the education of the native females, the day-school under her charge having an average attendance of well-nigh one hundred pupils.

An event of some importance in the interests of the mission occurred some years later—namely, the adoption of the Protestant faith by a Romish priest, he being also secretary to the bishop. Another priest, holding the position of Superior of the Cairo Convent, followed his example three years afterwards. As might have been expected, these defections from the Church of Rome caused some stir in the city.

But though circumstances seemed now to be somewhat more favourable for the introduction of the gospel than they were when the Moravian Brethren entered the country, and although hundreds of youths had passed through the mission schools, and a few had been converted to the faith of Christ, the mission in the estimation of Bishop Gobat, who visited Cairo in 1849, had not been attended with the success which had been anticipated. His reason for coming to this conclusion is stated in the following words: "The missionaries seem to follow almost too strictly the plan on which the mission was begun twenty-four years ago—to seek the friendship of the clergy, especially of the high clergy of

the Eastern Churches. . . . *But this system has failed*, and I am convinced that *it will ever fail* with the several Eastern Churches, as well as with the Church of Rome. Individual *conversion* must be the aim, as it is the only means of promoting reformation." The position of the mission having been carefully considered at a conference of missionaries held at Jerusalem in 1851, it was resolved to continue it, but on a reduced scale. And gradually, on the death or retirement of the missionaries, it came to an end. Its final abandonment appears to have been about 1860, when Liēder, after the tear and wear of thirty-five years' service, was no longer able to carry on the work.

In response to earnest and repeated appeals by Miss Whately, whose work will be considered in its proper place, the Society sent to Cairo in December last the Rev. F. A. Klein, formerly a missionary at Jerusalem, with a view to the re-establishment of the mission. Mr. Klein is the discoverer of the Moabite stone, and is spoken of as a distinguished Arabic scholar. The mission will direct its evangelistic and educational efforts for the benefit specially of the Mohammedans.

The state of matters just alluded to was in no small degree discouraging. The cause has already been indicated. It is to be found not alone, or chiefly, in Mohammedan fanaticism or Coptic superstitious observances; not so much in the material operated upon, as rather in the mode of operations adopted by the workers, who had done little more hitherto than make the darkness visible. A beginning is now to be made in the dispersion of the dense clouds that have covered the Egyptian sky; and the narrative in consequence will be found to possess features of interest of a more cheering character.

The new comers had discernment to act on the principle referred to by Bishop Gobat. And this principle they have endeavoured to carry out to its legitimate and fullest issue, believing, not only that the conversion of individual souls should be the foundation of all *bona fide* mission work, but also that the converts owe it to their Lord and Master that they should seek the conversion of those who are still unsaved.

The vigorous and successful mission of the UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA was begun by the Rev. Thomas McCague, in November, 1854, Cairo being its headquarters. The Rev. James (now Dr.) Barnett, of the Damascus Mission, joined him shortly afterwards.[1] The staff was reinforced in 1857, by the Rev. Gulian (now Dr.) Lansing, also of the Damascus Mission, who made Alexandria his headquarters; and in 1860 by the Rev. John (now Dr.) Hogg, who had arrived in the same city towards the close of 1856. The mission was still further strengthened in 1860 and following year by other four agents, two of whom were female teachers. Unfortunately, Mr. McCague's health having failed, he was reluctantly compelled to quit the field after about six years' faithful service. Dr. Barnett was absent in America for four years (1861–65), and after labouring six years more in Cairo was also obliged to return to America on account of his wife's eyesight, which had been almost destroyed by repeated attacks of ophthalmia.

[1] These two missionaries went out as the agents of the Associate Reformed Church, which on May 26, 1858, consummated a union with the Associate Church, and thus formed what has since been known as the *United Presbyterian Church of North America.* Nearly all the Church's agents have been either Scotch or of Scotch descent.

In order to excite as little prejudice as possible, the missionaries in Cairo, during the earlier years, carried on their labours for the most part in their own dwellings, which were situated in the two principal Coptic quarters of the city and about two miles apart from each other. They visited such of the people as showed any desire to receive them. Nightly meetings were held for the study of the Scriptures; and from the outset Mr. Barnett was able to conduct a weekly service in Arabic to a small but gradually increasing audience, composed of Copts, Levantine Greeks, and Armenians. After the lapse of about three years a school was started in which religious as well as secular instruction was communicated. A Bible and book depository was also opened.

Notwithstanding that the mission had at this period of its history no visibility, so far as mission premises were concerned, the foundations of a spiritual edifice were being laid. In 1859, four of those who were in the habit of attending the services made a public profession of their faith in Christ, and ere 1861 closed the little church had a communion roll of thirteen members. One of the first four was appointed a deacon, and another of the number aided the mission as an evangelist.

The enforced departure of Mr. McCague, followed by that of Dr. Barnett a few months afterwards, resulted in the transference of Dr. Lansing to Cairo. This proved highly advantageous to the mission, inasmuch as by his indefatigable exertions the mission there, through the generosity of Said Pasha, the then Viceroy, and at the instance of the late Hon. Mr. Thayer, Consul-General of the United States of America for Egypt, was presented with a commodious building, situated in the very centre of the city and contiguous to the principal Coptic quarter.

"Nearly £2,000 were spent in making the alterations and repairs which were necessary to render the building available for missionary purposes; but when these were completed, it was found to be capable of accommodating three mission families, twenty or thirty boarding pupils, three hundred and fifty day scholars, a congregation of two hundred and fifty persons, a general book depository, and a small printing establishment." The work of the mission received in consequence a powerful impulse. The Sabbath audiences were forthwith doubled; the boys' school increased in two or three weeks from fifty to two hundred, and the mission house was visited daily and at all hours of the day by large numbers of inquirers.

The strain of work thus caused proving too much for the health of Dr. Lansing, Dr. Hogg cordially responded to the call to aid the overtasked brethren, and in August, 1862, proceeded with that view to Cairo, entering at once and with characteristic energy into the work. In addition to his other exhausting labours, Dr. Hogg commenced a training class for teachers, the want of such being sorely felt.

At the close of the year the missionaries had the joy of receiving twenty-four new members (chiefly Copts) into the communion of the church; and on January 12, 1863, a congregation was formally organized by the ordination of four elders and three deacons. In consequence of Dr. Lansing's departure for America, and the removal of another missionary to Alexandria, to supply the place of the brother there who was for seven months prostrated by a severe attack of ophthalmia, Dr. Hogg was left for a time to carry on the work in Cairo single-handed.

The enemy was not slow to take advantage of the weakened state of the mission. In all probability this

would have occurred earlier. But it so happened that for two years the bishops of the Coptic Church were absent from their sees, being engaged in Cairo in a wrangling controversy about the choice of a monk to fill the patriarchal chair. Their absence afforded three of the missionaries in succession the opportunity of undertaking five missionary tours in Upper and Lower Egypt, in the course of which the gospel was preached in the language of the people, sometimes even within the walls of Coptic churches and convents. Copies of the Scriptures and other religious books, in large numbers, were also sold. In this latter department valuable aid was rendered by Awad Hanna, the salesman in the bookstore at Cairo.

On the election in the spring of 1863 of Amba Demetrius to the vacant chair of St. Mark, the bishops returned to their various dioceses. Having been informed of the proceedings of the missionaries, they forthwith complained to the Patriarch. An organized opposition on the part of the entire Coptic hierarchy was in consequence set on foot, and culminated a few years later in open persecution.

A convention of the chief of the laity, summoned by the Patriarch for the purpose of devising measures to arrest the progress of the mission, resulted in the opening of an opposition school in Cairo, and in the reading of an address in the Coptic Church on the following Sabbath, in which the Patriarch—who was unable to write or even to read it himself [1]—warned the members of his flock

[1] On Coptic priests getting married—for Paul's words to Timothy that "a bishop must be the husband of one wife" are interpreted literally by them—they are required to commit to memory the liturgy of the Coptic Church. That is the sum of their education for the priesthood. They are in fact for the most part very ignorant, preaching or teaching being no part of their duty.

against persons who came from foreign countries with the intention of perverting them from the faith, and called upon them "to withdraw their children forthwith from the Protestant schools, and threatened to visit with ecclesiastical pains and penalties any who failed or refused to do so."

In consequence, the mission school was for a time nearly emptied of Coptic children; but chiefly owing to the inefficiency of the teachers employed by the Patriarch the benches were very soon again half filled with some of the very best boys of the Coptic community. Other tactics were resorted to with the like result. A remonstrance on the part of the missionary, followed by an interview with the Patriarch of a somewhat stormy character, while it in no way diminished the bitterness of the clerical party, had at all events the effect of making them more cautious in their hostile proceedings. The work was now being narrowly watched by both the civil and ecclesiastical authorities, and that, as the missionaries well knew, with a view to its extinction.

Such a trying state of things was overruled for the highest good of the mission. "Weekly prayer meetings were started in four quarters of the city. One of these, which was held within a stone-cast of the patriarchal palace, was changed at once into a *nightly* meeting for the study of the Scriptures, and was largely attended by intelligent young men belonging to the leading families of the Coptic community. They were drawn at first by curiosity, and were amazed to hear a Protestant praying for those who were cursing them. These young men became at length so interested in the object of the meeting that they resolved to open a similar one on their own account, to pray for themselves, as they expressed it,

and invited all, except the most pronounced of the Protestant party, to assist them to organize and conduct it. This 'union' meeting was held for a time in a hall of the patriarchal palace."

In furtherance of this movement Dr. Hogg opened an evangelists' class, which eventually took the form of a theological class. Most of its members had been Coptic priests. It was the first effort towards the training of a native ministry.

In the schools, concern for the salvation of the children characterized the teachers, while the children on their part received with a new interest the religious instruction communicated. The girls' school, under Miss Dale, experienced in a marked degree the spiritual influence. One of her pupils—who six months later became the wife of the Maharajah Dhuleep Singh—was among the first to feel the power of the truth. She gathered her companions together daily for prayer, and soon eight or ten of them gave hopeful evidence of a saving change.

A weekly prayer meeting was also commenced among the women, three of whom were ere long able to take part with the assistant teachers in conducting the devotional exercises. As evidencing the genuineness of the movement, all the twenty heads of families connected with the infant church at Cairo formed themselves into a missionary society, pledging themselves at the same time to give to the Lord a proportion of their weekly income, according to their ability. Notwithstanding the poverty of most of the members, the sum for which they stood engaged for the support of one or more native evangelists amounted to £4 monthly.

The hearts of the missionaries were still further

gladdened by a princely donation of £1,000, received from the Maharajah Dhuleep Singh, through his young bride, "as a token of his grateful interest in the American Mission in Cairo." For thirteen years in succession a similar sum was forwarded by him to the treasurer of the mission on each anniversary of their marriage. Nor was the interest manifested by his Highness confined to pecuniary gifts. In other ways he showed his sympathy with the work of the mission. In 1865, for example, when spending several weeks in the vicinity of Monsoora, regular daily meetings were held on board his boat. The Maharanee devoted herself to the spiritual interests of the women, while Awad, who accompanied them, laboured among the men. On the Maharajah's return to England, he allowed his boat, the *Ibis*, to be freely used for missionary purposes; and, in 1874, it was generously handed over to the mission as a contribution towards a fund for building and endowing a Training College and Mission Seminary for Upper Egypt.

At the close of the year 1864, during which the gratifying events just related occurred, the native church numbered fifty-eight communicants. The sales of scriptures in Cairo and on the Nile in the course of the last three years of this first decade of the mission were 7,152 volumes, the proceeds of sale amounting to £402 18s. 6d.

Let us now glance briefly at the work in Alexandria, another and increasingly important centre of operations.

A school for girls, opened by Miss Pringle, of Elgin, Scotland, in December, 1856, proved a great success, the attendance being from eighty to ninety before the close of the first year. It was supported from the commencement, and for many years, by a Ladies' Association for

Promoting the Christian Education of Jewish Females in Alexandria, which had been formed in Paisley at the instance of Dr. Hermann Philip, himself a missionary to the Jews in Alexandria. Though specially intended for Jewesses, other nationalities soon found their way into it. For a time the children received their education gratuitously, but in the course of the second year the fee system was introduced, an exception, however, being made in the case of orphans and the children of poor parents.

When it became known to the promoters of the school in Scotland that the American Mission had commenced operations in Alexandria, they readily sanctioned its transference to that body, at the same time continuing their support as heretofore.

During the two years following the introduction of the paying system, no fewer than 378 girls were enrolled, of whom 247 were Jewesses (native, Spanish, German, &c.), thirty-eight Maltese, twenty-nine Greeks, twenty-three Italians, eighteen Syrians, nine Mohammedans, six Spaniards, five French, and three Copts. In the space of nine months after entering, in 1865, new premises in the centre of the native portion and close to the Jewish quarter of the city, 180 names were enrolled, eighty-five being Jewesses, eighty children of Christian sects and various nationalities, and fifteen Mohammedans. Dr. Hogg testifies that from the first the school had been "crippled and dwarfed in its growth by close confinement and unhealthy surroundings;" and the Report for 1874, in referring to the limited accommodation, states that "the number of applicants refused on account of this limitation has equalled, or perhaps exceeded, the number of pupils received."

Simultaneously with the girls' school, Dr. Hogg commenced a school for boys in the lumber room on the ground floor of Dr. Philip's dwelling-house. It was transferred after a few months to a dilapidated palace at another extremity of the city than that in which most of the pupils resided; and again, in 1858, to a storey of a large house which Dr. Hogg was allowed to use for school purposes under certain conditions. Even when in 1865 suitable premises were provided, the boys' school was crowded out by the growth of the girls' school, which met in the same building.

The number of pupils in the boys' school was for many years limited, the attendance ranging from forty to sixty. But the deficiency in quantity was to some extent compensated by superiority in the quality of the pupils. Special mention is made of the Mohammedans, who during the first ten years of its existence comprised nearly a third of the whole, whose ages generally ranged from twelve to sixteen, and who, before coming to the school, had received the elements of a classical education.

The Holy Scriptures and the Shorter Catechism were the principal text-books in both schools, as indeed they have always been in all the schools of the mission. Referring to this subject in relation to the Mohammedan youths, Dr. Hogg states that while the parents "sometimes expressed their dissatisfaction at the *prominence* given to religious instruction, the scholars themselves invariably came to prize the Bible lesson above all the others; and they would spend their play hour studying the Bible rather than any other book."

Religious services in Arabic were commenced by Dr. Lansing in 1857, the schoolroom being for some time the

place of meeting, and the scholars forming the bulk of the audience. The unsuitableness of the accommodation operated strongly against the attendance of adults. In May, 1860, the missionaries had the high satisfaction of admitting seven adults—two Copts and five Syrians—to the communion of the church. One of the Copts, formerly a monk, was, in 1867, ordained and settled as pastor of a congregation in the Thebaid.

Various other efforts were made from time to time to bring the gospel to bear upon the inhabitants of this city, chiefly in the form of Bible-classes; but from the want of suitable mission premises and other causes over which the missionaries had little or no control, the success attending these appears to have been very partial. An exception should, however, be made in the case of the *Bible and Book Depôt*, opened in 1858. The Scriptures sold in *sixteen different languages* during the first seven years amounted in the aggregate to 5,133 volumes, at an average price of one shilling and three farthings per volume.

III.—EVANGELIZING IN THE NILE VALLEY.

The missionary who had removed temporarily to Alexandria having resumed his former position in the mission at Cairo, and Dr. Lansing having returned from America in the spring of 1864, Dr. Hogg felt impelled to transfer his services to Upper Egypt. In the good providence of God the way had been still further pre-

pared for such an extension of the mission by the Maharajah's generosity, which placed it in a favourable position, financially; and also by the wide-spread sowing of the seed in the course of repeated tours up and down the river. Besides those undertaken by the missionaries, there were two by the late Earl of Aberdeen,[1] then Lord Haddo, one in 1854, and another in 1860. It was during the latter tour that his lordship engaged in those active efforts which were so fruitful in results.

Before leaving for Egypt, whither he went in search of health, the earl had provided himself with a supply of Bibles and Scripture portions in Arabic, intending to do some evangelizing work. The store was increased by further supplies from the depôts at Malta and Cairo. His lordship was accompanied by Makhiel, a converted Coptic priest, then in the service of the American Mission. The history of this agent is told by Dr. Lansing. It appears that after spending some time as a monk in Deyr Es-Syriân in the desert of Nitria, and afterwards seven years in Abyssinia as assistant and secretary to the Aboona (or Bishop of Abyssinia), he was first imprisoned and then exiled on account of some political difference with his ecclesiastical superior, being compelled to travel barefoot over the rugged mountains of Abyssinia to the Red Sea and Aden. Having reached Cairo he came in contact with the Rev. Mr. Kruzé of the Church Missionary Society, and several of his converts, who appear to have been helpful to him; and on avowing his sympathy with the Protestant faith, he was cruelly beaten by order of the Bishop of Cairo, and afterwards excommunicated. On receiving further instruction a few years afterwards from the American missionaries, he was

[1] The Hon. George John James Gordon, fifth earl. See Memoir.

located at Alexandria as colporteur and evangelist, where for three years he laboured with much earnestness.

In the course of the voyage up and down the Nile, extending from November 6, 1860, to April 23, 1861, there had been sold at a reduced price 470 Bibles, 1,360 Testaments, nearly 1,000 Gospels of St. John, 32 Pentateuchs, 63 Psalters, 20 Coptic and Arabic Gospels in parallel columns, and about 4,000 small books and tracts.

Some interesting facts resulting from this Bible distribution were afterwards brought to the Earl of Aberdeen's knowledge. In one case, a priest, Makar by name, had left his convent at Madineh el Fayoum, and travelled all the long distance to Cairo, "in order to place himself under the instruction of the missionaries, in consequence of having read one of these very Bibles; and then, himself enlightened, had returned to the convent to enlighten others. . . . So great was the influence of his example and teaching on his return to the convent, that a letter was written by such of the monks as were 'zealous for the traditions of the fathers' to the Coptic Patriarch at Cairo, stating (no doubt with exaggeration) that sixty families in Madineh el Fayoum had become Protestants, and petitioning him to interpose with a Bull of excommunication to crush the new sect." The result will shortly appear.

Dr. Lansing thus refers to these distinguished Christian workers—

"Would that we could oftener see an Earl and Countess of the realm engaged in so Christian a work as that in which *they* so nobly and zealously lent a hand during that winter! I have seen people at home in our democratic America, who scout aristocracy, and think that titled people must necessarily be proud, and that, even though good Christian people in their way, it may be, they are yet above distributing tracts, or other such humble methods of serving

Christ, and must do what they do in a certain conventional style, with so much of *éclat* and circumstance as to destroy the effect of Christian effort. Would that such persons could have seen this Earl of Aberdeen, though too weak to walk, riding through an Arab village, and selling Testaments to the astonished natives who crowded round him ; and his good lady day after day keeping our book accounts, filling our colporteuring bags, selling penny tracts, and administering to the ailments and bodily wants of the little, dirty, sore-eyed Arab boys who crowded down to their boat ! Such, be they titled or not, are Heaven's aristocracy." [1]

In the hope of recruiting his broken health, and so of being spared, if possible, the necessity of a visit to his native land, Dr. Lansing undertook a journey in May, 1863, to the convent of "The Lady Damianeh," on the borders of the ancient "Land of Goshen." This convent is "famous throughout Egypt for the visions of celestial riders that are to be seen within its domes, and the wonderful cures from demoniacal possession effected within its walls. Although unable to remain until the end of the festival, he was there a sufficient length of time to enable him to detect, and to threaten the priests that he would make a public exposure of the lying signs and wonders by which the temple of this baptized heathen goddess is propped up, and the fetters of a debasing superstition are rivetted upon generation after generation of an ignorant and credulous people. Awad Hanna, who accompanied him, besought him not to make a public exposure of the imposture until he had got all his books disposed of." The rest of the narrative is thus told by Dr. Lansing: "Had the people found next day that their shadowy gods had disappeared, there would have been found a crowd like that of Ephesus, to cry by the

[1] This good Earl died at Haddo House, Aberdeenshire, on March 22, 1864, in his forty-eighth year.

hour, 'Great is Damianeh, protectress of the two seas and the two lands!' And had it become known that Awad and I had spirited away the shadows—by closing the aperture which acted like a camera obscura—they would have been ready to tear us in pieces. Awad went to his shop next morning with just apprehensions as to the reception which he and his books would meet with from Makar (the abbot) and his friends. He opened and arranged his wares, but no one came." Whereupon, knowing well how much the priests dreaded the execution of Dr. Lansing's threat, "he shut up his shop, and went directly to the Patriarch, and asked him why he had prohibited the people from buying books. The Patriarch called God to witness that he had done no such thing; but Awad insisted that he must have done so, as all the people had suddenly stopped buying." Dreading an exposure of the imposture, the Patriarch, accompanied by the Bishop of Cairo, went down to Awad's shop, and each of them bought a Bible, and paid the price before all the people, and then, holding them up, said, "See, *we* have bought books; come now all of you and buy." In an incredibly short time all the Bibles and Testaments on hand, and most of the other books, were disposed of!

The way having been prepared, as already stated, by the extensive sowing of the seed during these and other itineracies, Dr. Hogg, with the full consent of his brethren, proceeded in February, 1865, his wife, his children, and Miss M. J. McKown of the Alexandria mission, to Upper Egypt, then as now unoccupied by any other Society. Asyoot, situated on the Nile, 270 miles above Cairo, with a population of from 30,000 to 35,000 inhabitants, was selected as the headquarters of the mission in this new field, it being the principal town in the

Thebaid, and the geographical centre of the Coptic sect.

The field was a wide one—overwhelmingly so in one aspect of it for any man to overtake single-handed. No one felt this more strongly than Dr. Hogg himself. But he was equally satisfied that the object in view, which was *to bring the whole country within the reach of evangelizing influences, and to do so at as little expense as possible, and with the smallest possible foreign missionary staff*, might be attained by a trained native agency. Accordingly, as soon as the work had passed the initial stage, he resumed, in 1867, under more favourable auspices at Asyoot, the effort in this direction which several years before he had commenced at Cairo. For three years he devoted to the literary and theological training of the students as much time as he could spare from his other missionary labours.

In 1870, it was thought that the time had come for a more fully organized effort. The Asyoot Literary Academy under Dr. Hogg and J. R. Johnston, M.D., and a Theological Seminary to be conducted by Drs. Hogg, Lansing, and Watson, were the result. A small building was erected by means of funds previously collected by Dr. Hogg from friends in Scotland and England. Twenty-five pupils attended the first session. The number continued to increase until the session 1874–75, when 105 were in attendance, of whom eighty were sons of Protestant converts. Enlarged accommodation now became necessary, not only because of the rapidly increasing number of students who were finding their way to the college from the primary schools, but also in view of the fact that, owing to the strict seclusion in which females in the East are kept, students from other towns

are precluded from being received into families as boarders. Under the sanction of the Mission Board and General Assembly, funds were accordingly collected in America and Scotland for the erection of a college and seminary at Asyoot, for the training of pastors, teachers, and evangelists.

Soon after the commencement of the work at Asyoot, a mission church was established first at Madineh el Fayoum, and afterwards at Sinnoris, the Rev. Wm. Harvey and wife, accompanied by the Rev. S. C. Ewing of Alexandria, being settled there as resident missionaries the first six months, with Makar as the native assistant. Much opposition was encountered by them from the Coptic priests, but this gradually subsided until 1868, when it entirely ceased. Among other converts, special mention is made of a Mohammedan who had been brought to the knowledge of the truth while teaching in the mission school at Alexandria.

The formation of the Protestant church at *Goos*, a town 215 miles higher up the river from Asyoot, and fifteen north of the ancient Thebes, was the result of the earnest labours of Makhiel, who had been sent there in the spring of 1866. Dr. Lansing thus narrates the circumstances: "Finding on a voyage up the Nile that the Word had taken root there, we gave notice of holding a communion with the converts; and, after some days spent in examining and preparing the candidates, held it the next Sabbath after the usual service. On that occasion twenty-five people of Goos (fourteen women and eleven children) sat down with us at the Lord's table. It was a joyous occasion. Most of the men were men of age and experience, some with beards white with age; and we were delighted at seeing so many women, and

they so intelligent and earnest—more so, indeed, than our Cairene women, who have enjoyed gospel privileges for years. On the Monday, we had another service; and then, after we had explained to them the nature and offices of the Christian church, they organized one for themselves—choosing Makhiel for their pastor, and three elders, and three deacons, a petition being written to the presbytery to have them ordained," which, however, owing to the troublous times which then intervened, and other circumstances too numerous to mention, was not given effect to till 1882, two months before the bombardment of Alexandria.

Then followed a time of persecution, during which the faith of the converts was severely tried. The recently appointed Viceroy and Coptic Patriarch were men of a different spirit from their comparatively liberal predecessors. The Patriarch especially, jealous of the growing influence of the mission, instigated the Viceroy to the adoption of measures which operated injuriously upon the mission and resulted in the temporary scattering of the mission school at Asyoot, then the only mission school in Upper Egypt. His opposition culminated in March, 1867, in open persecution. Accompanied by a number of soldiers, he proceeded up the Nile in a steamer lent him by the Viceroy, with the avowed intention of crushing Protestantism. Excommunication, the burning of Bibles and other religious books,[1] the bastinado, and imprisonment followed, notwithstanding the existence of a law of toleration. At Asyoot, Ekhmeen, Keneh, and Goos, the persecution was felt in all its severity.

[1] The Patriarch made a large bonfire of Bibles in the streets of Asyoot.

The measures adopted proving ineffectual to bring the Protestants back to the Patriarch's fold, he succeeded in obtaining against the leaders of the Protestant cause a penal sentence of *banishment to the White Nile*, which simply meant *death*, the persons so sentenced being thrown out and drowned, on reaching a certain point of the river, near the first cataract. This was well understood by the parties more nearly concerned, of whom three were selected as the first victims; but they stood firm, the farewell words of one of them, Fam Stephanos, being, "God will *never*, *never* forsake them that put their trust in Him."

The sentence was in course of being carried into execution, but owing to contrary winds their progress up the Nile was delayed, and before the fatal spot was reached a Government order arrived from Cairo for the release of the prisoners. The Viceroy had not been able to resist the earnest remonstrances of Mr. Reid, the acting Consul-General, and of the British Ambassador at Constantinople. And so, instead of the intended extinction of the Protestant cause, the missionaries had the joy of witnessing as the practical outcome of these proceedings "a great revulsion of the popular feeling in favour of the mission and the converts."

By means of the Normal School in Asyoot there have been raised a staff of forty-four male teachers, seven female teachers and Bible-women, five pastors, eight licentiates, four catechists, eight theological students, and five colporteurs. These were actually at work in the field when the war of 1882 broke out. Some of the graduates have died; others, tempted by the large salaries offered, have entered Government service. Dr. Hogg, however, states that their best students have declined the tempting salaries

offered by the Postal and Telegraphic Departments. He mentions that in the early part of 1882 the agent of the Telegraph Department at Asyoot applied for a number of boys. The offer was £5 Egyptian after completing their apprenticeship, with the prospect of a speedy rise. A few of the students were called together and asked if they would accept this offer. On learning that after their apprenticeship was over they would be expected to work on the Lord's day, they replied with one voice that they would rather work for the mission for two napoleons a month than serve the Government for four times that sum on such terms.

The success attending the work in Upper Egypt is due, however, not alone to the raising up and sending forth of a native agency, but also to the practical recognition and carrying out of the scriptural idea respecting the proper functions of the Church of Christ—to wit, that *it exists not simply or chiefly for its own edification, but as a witness to the truth, and in order that the light it possesses may be diffused among those who are still sitting in darkness, and this in its individual as well as in its corporate capacity*. It is in accordance with the law of the kingdom, and an evidence of their love to the Redeemer, that, after being saved themselves, the members should lay themselves out to bring others into the fold. Hence, to every one who enters into full communion with the church in Egypt the words are addressed, and have to a large extent been acted on, "Son, go work today in my vineyard." The carrying out of the principle referred to has been attended with the happiest results, not only as regards the extension of the work, but in the way of promoting the spiritual life and liberality of the members; and it would be well if in some other

mission fields practical effect were more generally given to it.

We had the privilege last year of hearing Dr. Hogg give some account of the work in Egypt. On that occasion he mentioned, by way of illustration, that after having expounded to the members of the native church at Asyoot the duty of each one making a personal effort to bring at least one soul to the Saviour in the course of the year, a member was heard to say at the close of the meeting, "I have fixed on my man." The friend to whom this was said having inquired whom he had in view, was informed it was no other than the Coptic priest. The answer caused no little surprise, the priest being regarded as a most unlikely person. "Besides," said his friend, "you are not acquainted with him." "True," replied this zealous member, "but I know one who is." The priest was accordingly approached in this roundabout way, earnest prayer being at the same time offered on his behalf; and ere many weeks had passed, the mission had the joy of welcoming him into the membership of the evangelical church. He is now one of the native evangelists.

The mission has long been desirous of getting into closer contact with the Mohammedan element of the population,[1] and for some years efforts have been made

[1] Their success in this will appear from the following statistics :—

Mohammedan children enrolled in the American mission schools in 1880 and 1881—

	1880	1881
Boys	222 ...	215
Girls	344 ...	385
Total... ...	566	600

Of Mohammedan converts twenty-one have been received in Upper

to educate the native preachers for special work in this important but most difficult field. It has, however, been felt that the dead Coptic Church stands out as a great stumbling-block, and that before any decided impression can be made on the Mohammedan community, it is needful to furnish evidence of the truth of Christianity by exhibiting it in the daily life of its professed adherents.

Accordingly, the labours of the mission have to a very large extent been carried on with a view to the evangelization of the Copts, and that portion of the community has in consequence yielded by far the larger proportion of converts. In the next chapter we shall endeavour to gather up the fruits that have been reaped by this noble mission.

IV.—RESULTS AND FUTURE PROSPECTS.

Some idea of the progress and position of the missions in Egypt previous to the outbreak of the recent war may be gathered from the following returns. They are submitted in a condensed form from copious statistics, carefully prepared and kindly furnished by Dr. Hogg, and will repay the reader's attentive examination. In the first table the condition of the missions at the close of 1881

Egypt, two in the Fayoum, two in Alexandria, and three in Cairo. Of these one is at present at the University in Edinburgh, three (one family) are in America, two are employed in Upper Egypt as evangelists, and one is an agent of the Post Department in Upper Egypt, six have died in the faith, fifteen were slaves from the region of Durfur, all of whom have been educated at Asyoot, or at one of the out-stations in its vicinity.

is compared with the state of matters at the end of 1874 :—

	1874	1881
Stations	17	54
Ordained Pastors (3 since)	2	6
Licentiates	None	5
Theological Students	8	10
Native Teachers and Helpers (exclusive of above)	57	126
Total Native Agents (3 since)...	67	146
Communicants (133 since)	596	1,168
Organized Congregations (4 since)	6	13
Average Sabbath Attendances (51 since) ...	986	1,989
Contributions	£621	£1,126
Pupils under instruction (118 since)	970	2,410
Tuition fees	£113	£1,252
Books distributed—volumes	10,176	27,150
Realized by sale of ditto	£508	£1,248
Total paid by Natives for Schools, Salaries of Native Preachers, &c., and books... ...	£1,243	£4,508

As Bible and book distribution is an important department of the work of the missions, it may be mentioned that from the Asyoot centre the sales in Upper Egypt have increased during the quinquennial periods of 1866–71 and 1876–81 from 6,949 volumes, realizing £260, to 47,762 volumes, realizing £1,827.

The following are the EDUCATIONAL statistics showing the average monthly roll of attendances for the year 1881 [1] :—

Schools for Boys, 39 ; for Girls, 9	48
Native Teachers (trained in Asyoot College, &c.)—Male, 68 ; Female, 28	96

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[1] Firs school in Alexandria opened by Dr. Hogg, December 15, 1856 ; first school in Cairo opened by Mr. McCague, August, 1858; first school in Asyoot opened by Dr. Hogg, March 21, 1865.

SCHOOLS UNDER DIRECT CARE OF MISSIONARIES—		
Theological Seminary (Asyoot in winter and Cairo in summer), Students		10
Training College, Asyoot—		
Boarders, 119; Day Scholars, 53		169
Boys' Boarding School, Cairo		10
Girls' Boarding Schools—		
Cairo, Boarders, 26; Day Scholars, 50 ...	76	130
Asyoot, ,, 24; ,, 30 ...	54	
Day Schools—		
Alexandria, Boys, 55; Girls, 99...	154	578
Mansoora ,, 59; ,, 57...	116	
Cairo ,, 182; ,, 126...	308	
Total Pupils—Boys, 487; Girls, 412		899

SCHOOLS UNDER THE AUSPICES OF THE MISSION—	
Day Schools for Boys, 34; Pupils	1,325
,, Girls, 4; ,, ...	189
Grand Total: Schools for Males, 39; Pupils ...	1,812
,, Females, 9; ,, ...	601
48	2,413

The following table shows at a glance the remarkable growth of the work in UPPER EGYPT. The returns are presented in quinquennial periods, those in the first column being the numbers in the first year of the existence of the mission there :—

ASYOOT MISSION

(extending from Minyeh to Assowan, a circuit of 450 miles in length).

	1865	1870	1875	1880
Stations	1	4	15	28
Schools	2	6	16	32
Pupils (commencing with 10) ...	100	204	530	1,343
Attendance at Public Worship on Sabbaths	50	266	765	1,335

Aggregate at close of each Quinquennial period, viz.—	1865	1870	1875	1880
Converts received		166	523	855
Membership		141	462	672
Contributions		£371	£1,328	£2,351
Received for Salaries	£25	£234	£651	£1,004
Volumes sold, chiefly Arabic	543	6,103	16,207	25,071
Ordained Missionaries ...	1	1	1	3[1]
Native Agents trained by Mission	2	13	42	80[2]

The quality of the work in this field is well illustrated by what occurred when the missionaries were compelled to quit the country on the outbreak of the war. Dr. Lansing writing from Cairo on October 26, 1882 thus alludes to it—

"By the good hand of our God upon us we reached this our home yesterday after an exceedingly pleasant and prosperous voyage. I need hardly say how happy we are to get back, and how happy our people are to see us. They have been calling almost all the time since we came, and it is very interesting to hear the story of their fears and hopes and faith. The reports from all our stations are most cheering. We have not yet heard of a single one who has fallen in battle or fallen from the faith, and they recognize in it the hand of our covenant God, and the answer to prayer. In all the places from which we have yet heard they met daily for prayer and conference, and held fast-days, and they seem to be strengthened in faith. All agree, that had the English army been one day later Cairo would have shared the fate of Alexandria, but the proof of this will doubtless come out in the trials which are going on."

This is a very remarkable statement, especially when it is considered that on the departure of the missionaries

[1] The entire number of ordained American missionaries in Egypt in 1882 was ten; and of female missionaries (of whom one was absent), seventeen.

[2] At the close of 1882 the native agents in the whole field were nine pastors, three licentiates, and 137 teachers and helpers.

and their families on June 19, 1882 (after the massacre and before the bombardment), to the number of forty-two, the congregations and schools, the outcome of twenty-five years' labour, were left to the tender mercies of Mohammedan fanaticism.

Were further testimony to the work of the Board desired, it may be found in the following statement by the United States Consul-General in Egypt (a Hebrew, by the way): "There is," he remarked, "one factor in the Egyptian problem which gives promise of future light. The Board of Foreign Missions of the United Presbyterian Church of this country are doing a great and good work—doing it quietly, unostentatiously, unselfishly, and doing it thoroughly and well. They are educating the Egyptians in the principles of honour and morality, and the influence of the principles they are disseminating is vast, beneficial, and wide-spreading."

It does not fall in with the design of this narrative to refer to events of a strictly political character; but inasmuch as, according to Dr. Lansing, a competent witness, "religion and politics are with Mohammedans one, and the Koran is the text-book of both," a few facts relating to the recent war may be noted.

What was the originating cause of the rebellion? The question is briefly answered by Dr. H. H. Jessup thus: "The revolt of Arabi Pasha against the lawful government of Egypt was an attempt to turn back the tide of progress, European civilization, and religious liberty, and, by expelling Europeans and removing Christians from office, to establish a government based on Mohammedan fanatical exclusiveness." Again, summarizing the elements at work, he states these to have been "the political design of restoring the prestige of the Ottoman Khalifate and

strengthening Turkish influence in Egypt, the religious idea of a great Mohammedan revival, and the personal ambitious ideas of a fanatical military adventurer." There is abundant evidence to show that the Sultan was in full sympathy with Arabi in the plot to kindle the fires of Mohammedan fanaticism. The Mohammedans were almost to a man in favour of the rebel leader, and much anxiety was felt throughout the East as to the result of the expected Islamic revival.

"The success of Arabi Pasha," wrote Dr. Jessup while the struggle was progressing, "would involve not only the overthrow of established order and good government, the restoration of absolutism and arbitrary rule, the oppression of the poor, and the destruction of the reforms in civil administration, but also the stifling of liberty of the press, and the serious interruption, if not total suppression, of liberty of conscience"—a liberty enjoyed in good measure by the people in Egypt for the last twenty years. From such calamities the land has happily been delivered by the speedy and total collapse of the rebellion and of the Sultan's influence in Egypt and Northern Africa.

Tewfik Pasha, the present Khedive, though lacking perhaps the vigour of some of his ancestors, is a man of pure and exemplary life, simple and economical in his habits, and much interested in the welfare of his people. In proof of this last statement it is said that on his promotion to vice-regal dignity he voluntarily surrendered his private revenues for the good of the country, and that under his rule various reforms have been introduced. With such a man at the head of affairs, backed as he now is by the paramount moral influence of Great Britain, there is the prospect of a prosperous future for

Egypt, in respect not only of material things, but also, and more especially, as regards its evangelization.

As a signal proof of the Divine favour on the work of the American Mission, in answer to prayer and earnest effort, the weekly fair or market has been changed from Sabbath to some other day of the week in twelve or fourteen of the larger towns in Egypt, including Asyoot, Tanta, Mirieh, Mellain, Fayoum, Mehalleh.

The United States Government having, in 1880, called for reports from its consular agents in different parts of the world upon the condition of affairs, with reference especially to the commercial relations of these foreign countries with the United States, the Hon. E. F. Noyes, Minister Plenipotentiary at Paris, visited the East, and reported upon the commercial relations of America with the Ottoman Empire. The following are the closing paragraphs:—

"The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation, I know that wherever a conspicuously intelligent and enterprising native young man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Asyoot, or Beyrout. And with these educational influences comes a demand for the refinements and comforts of civilized life. The Arab youth who has graduated at the college in Beyrout is no longer contented to live in a mud pen, to clothe himself in filthy rags, or not at all, and to live on sugar-cane. He aspires to live as his teachers do, who came from the Great Republic on the other side of the Atlantic Ocean. He tells his family and friends something of what he has learned; and an ambition, a longing for something better than they have known, is inspired in them. It is this influence, powerful and pervading, that is year by year creating a demand for those things which centuries of progressive civilization have produced in Europe and the United States."

In an address delivered in 1860 by the Earl of Shaftesbury, he paid the following deserved tribute to the Christian character and devoted and successful labours of the American missionaries :—

"I do not believe that in the whole history of missions ; I do not believe that in the history of diplomacy, or in the history of any negotiations carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure evangelical truth of the body of men who constitute the American mission. I have said it twenty times before, and I will say it again—for the expression appropriately conveys my meaning—that 'they are a marvellous combination of common sense and piety.' Every man who comes in contact with these missionaries speaks in praise of them. Persons in authority, and persons in subjection, all speak in their favour ; travellers speak well of them, and I know of no man who has ever been able to bring against that body a single valid objection. There they stand, tested by years, tried by their works, and exemplified by their fruits ; and I believe it will be found that these American missionaries have done more toward upholding the truth and spreading the gospel of Christ in the East, than any other body of men in this or in any other age."

V.—MISS WHATELY'S WORK AMONG MOHAMMEDANS.

For well-nigh twenty-two years the name of Miss M. L. Whately has been identified with Christian work in Egypt. She went there with no preconcerted plan beyond that of recruiting her health, and returning after the winter months to her native land. But the ignorance and degradation of the females, who there, as elsewhere,



POOR WOMEN IN A COURT IN CAIRO.

are despised and made the slaves of the other sex, awakened her heartfelt sympathy and made her anxiously desirous to do something for their enlightenment. In particular, she was grieved to find that although much had been done for those belonging to Coptic families, there existed no schools for Mohammedan girls. Notwithstanding the prevailing impression that any attempt to get such to come to a Christian school would result in certain failure, she resolved to put the matter to the test, asking the Lord for His blessing.

The task was a peculiarly difficult one, requiring in no ordinary degree the exercise of prayer and faith and pains. How to set about it so as to excite the least possible amount of Mohammedan bigotry, was one of the first things to be considered. The Lord, whom Miss Whately sought to serve, made her way straight before her face. Aided by an earnest Syrian Protestant matron, whom she had engaged, and who spoke Arabic, she succeeded with much difficulty, and after many rebuffs, in persuading a few mothers of the poorest class, whom she accosted in the lanes around her temporarily rented house, to allow their girls to meet for a short time daily in her sitting-room. The more bigoted of the Mohammedan women scouted the very idea of the girls being taught to read. But it was a great point gained to have enlisted even a few mothers in her object; and the example thus set was soon followed by others, until the number in attendance rose to twenty or more.

Besides teaching these little dirty ragged girls the alphabet, and giving them lessons in sewing, Miss Whately got them to commit texts of Scripture to memory. The teaching, as a matter of course, was for some time of the most elementary character. The work

of tuition, however, advanced quietly and steadily, the numbers attending continuing to increase. Other and more suitable accommodation in Bab-el-Bahar was secured, and friends were raised up to provide the necessary funds.

About the middle of May, 1862, Miss Whately returned to this country, the school being placed under the charge of another lady. But the matron's health having failed, and the lady in charge having got discouraged and closed the school, Miss Whately decided, contrary to her intention, to go out, and, to use her own phrase, "stick to it," which to the present hour she has done with a perseverance and self-devotion worthy of all praise. On her return to Cairo, the work had to be commenced almost *de novo.* Proceeding to the deserted schoolroom, and having caught a little well-known child at the door, she despatched her to seek out the former scholars and to tell them "school was open." Just as she and a washerwoman who had come to assist had finished the dusting process, little voices were heard on the stairs, followed by a rush of scholars with deafening shouts of "Welcome! welcome, teacher! Our teacher is come back! God be praised!"

"Keeping a ragged school," Miss Whately remarks, "is not a sinecure in any country, as everybody knows who has tried it, and of course it is more difficult when the language is imperfect." If the Arabian proverb, "Patience is the key to glory," is somewhat of an exaggeration, it may at least be said that in her case patience was the key to *success.*

After a time Miss Whately received most valuable assistance from Mansoor and Joseph Shakoor, Syrian Protestants, the former having been previously employed

by the American Mission as school teacher at Luxor, and the latter as a missionary teacher in Syria. The two Christian brothers, Miss Whately states, with one spirit and one heart laboured for the Lord—opened meetings for young men, distributed Bibles, visited the sick, and at last arranged a boys' school.

This school steadily grew in favour with the people, necessitating its being repeatedly removed to larger premises. At length, as the children were coming in hundreds, and the rooms were full, more commodious premises were erected on a plot of ground granted by the father of the present Khedive, on which also a dwelling-house was built. For some years past the boys in attendance have numbered about three hundred, and the girls two hundred. It is not to be understood, however, that all these are Mohammedans. We have no means of ascertaining what are the proportions of Christians and Mohammedans. About the same time, to the great grief of all connected with the mission, the elder Mr. Shakoor was removed by death after a severe illness.

A year or two after, a branch school for boys was started by Mr. Joseph Shakoor in the ancient city of Damietta, on the Mediterranean coast, but was afterwards closed, it is believed, from want of suitable teachers. It, too, met with a considerable measure of success.

Two years later, Mr. Joseph Shakoor, who had returned to Cairo, was called away by death ere he had reached middle age. This second blow was keenly felt by Miss Whately; but other labourers were raised up to take the place and carry on the work of those removed.

In connection with the several schools above referred to, there have been trials and disappointments manifold; but the Lord has not left His servant without tokens of

success. The firstfruits of the girls' school was little Fatimeh, a cleanly, gentle girl, quite a contrast to her dirty, wild school companions. She proved most helpful to Miss Whately in the conduct of the school. But death cut short her period of service while still but a girl. It is peculiarly interesting to find that in some instances the truth reached the parents through the children.

Miss Whately's efforts have not been confined to the schools. She has laboured much among the women, visiting them in the lanes and courts of the city, in the fields where they are employed in connection with the barley, maize, sugarcane, and other products of the country, in the mud cabins of the villages around, and in the Mohammedan villages along the Nile Valley. As regards the peasant population generally, she testifies to the willingness, and in many cases the eagerness, of men and women alike, to listen to the gospel message, when delivered in a kindly and judicious spirit.

Another sphere of usefulness which Miss Whately early in her missionary career found for herself was the coffee-houses of the city. These are the rendezvous for men of all classes after the labours of the day, where, besides the beverage of which all Easterns are fond, they smoke their pipes and indulge in familiar conversation. In this interesting field the brothers Shakoor, already referred to, laboured with many tokens of encouragement. In visiting these places, the practice of the missionaries—for two usually go together—is to join freely in the conversation, with the object of giving it gradually a religious turn, and then of requesting to be allowed to read and comment upon a portion of Scripture.

The last, and certainly not the least important, department of work which Miss Whately has incorporated with



OPEN-AIR PREACHING AT THE PYRAMIDS.

her mission is a medical mission. The value of such an agency is simply incalculable, in view especially of the fact that although the dispensary is open to all, and a goodly number of Copts avail themselves of its advantages, the larger number who attend are Mohammedan peasants.

"In early days," writes Miss Whately, "I had often dust thrown at me when visiting in the lanes, and many bad words and curses. These are now very, very rare, and though there is much *intense* bigotry still, there are yet small loop-holes for light here and there, and the best and largest of these (indeed it is not a *small* loop-hole!) is the softening of the prejudice against education, and what is most wonderful, education by a Christian is still prized, and much more than formerly. Far from having to go and hunt for scholars, I am obliged to refuse taking more till there is space, large as our rooms are. . . . Formerly I had the utmost trouble to get clean faces, and many mothers refused to give clean dresses, from fear of the evil eye; but this, among scholars at least, is now disappearing, and the fresh, clean look of the young assembly never fails to strike our visitor with pleasure."

Again—

"The school has opened doors which might *never* have been opened for the gospel without it, for Egyptians are shy of receiving total strangers without some reason, and having their girls under our care was of course the best of reasons. That curtain which in Mohammedan families of the better class hangs before the entrances to the women's apartments is not so easily raised for foreign visitors as might be supposed; even ladies do not gain admission into many of them. We are let in, however, at once, as soon as known."

The work of the mission, like everything else of a similar nature, was temporarily interrupted by the war of 1882, though the period of interruption was reduced to a minimum. The schools were kept open under native superintendence even after the government schools had been closed and all the Europeans had left the city. And

it is a striking proof of the confidence reposed in Miss Whately and her agents by the Mohammedans, that application was made by some parents of children belonging to the upper class (several of them pashas) to receive their sons during the time the Khedive's school was broken up, ten or a dozen of these boys being accommodated accordingly.

Immediately after the rebellion was quelled, Miss Whately hastened back to Cairo, and ere long the mission in its varied departments was again in full working order. The schools have been more crowded than ever. Written applications have been sent to her urging the opening of schools in the country. She is prepared to break new ground in the Nile Valley whenever the necessary means are provided. Indeed there seems no limit to the extension of the work but the lack of means and of trained agents.

THE JEWS.

I.—GENERAL REMARKS.

" Though Zion like a field is ploughed,
And Salem covered with a cloud—
Though briers and thorns are tangled o'er,
Where vine and olive twined before—
Though turbaned Moslems tread the gate,
And Judah sits most desolate—
Their nets o'er Tyre the fishers spread,
And Carmel's top is withered—
Yet still these waters clasp the shore
As kindly as they did before ;
Such is Thy love to Judah's race,
A deep unchanging tide of grace.
Though scattered now at Thy command,
They pine away in every land,
With trembling heart and failing eyes,
And deep the veil on Israel lies—
Yet still Thy Word Thou canst not break,
' Beloved for their fathers' sake.' "

THE feeling of hopelessness which formerly prevailed in the Churches of Christ regarding missions in general was greatly intensified in the case of the Jews. This arose not only out of their inveterate attachment to Judaism, but also because of the existence of the element of hatred on the part of the Jews towards the Christians, and *vice versâ*. In such circumstances, those who espoused the cause of the despised Jew behoved to be

men of strong faith, men who had imbibed much of the spirit of their Master, of whom it is written, "He came unto his own, and his own received him not."

And such these friends of the scattered nation were. They remembered that to Israel, according to the flesh, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, of whom as concerning the flesh Christ came." They recognized the truth of the statement that "God hath not cast away his people which he foreknew;" that "there is a remnant according to the election of grace;" and that "if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" They recalled, moreover, the fact that the risen Saviour directed the apostolic band that "repentance and remission of sins should be preached in His name among all nations, *beginning* at JERUSALEM;" or, as elsewhere put, that the gospel should be proclaimed not only "to every creature," but "to the Jew *first*." Satisfied that they had Divine authority for seeking the conversion of Israel, the friends referred to entered on their work.

Before proceeding to give some account of the efforts made to carry the gospel to the Jewish people, we shall first of all note briefly a few facts in their history. That history, like Ezekiel's roll, is written in "lamentations, and mourning, and woe." Our readers are more or less familiar with the terrible events connected with the destruction of Jerusalem, and these need not be further referred to. Since then one of the darkest epochs of Jewish history is that of the Crusades in the thirteenth century, when the most revolting cruelties were perpetrated, neither age nor sex being spared. The persecu-

tion then kindled spread through Germany, Italy, France, Spain, and England. It is stated by Basnage that the Crusaders "passing to Cologne, Mentz, Worms, and Spires, committed a massacre from the month of April till July, in which were stabbed or drowned 5,000 persons, . . . with the addition of hideous circumstances." So intense was the hatred of the Jew evoked at this time that the same historian informs us that the general cry was, "Come, let us massacre them in such a manner that the name of Israel shall be no more remembered."

The establishment of the Spanish Inquisition in the fifteenth century forms another dark period of Jewish history. It was directed in particular against the Jews, who at that time had attained to very considerable wealth and influence in the country. It has been computed that during the year 1481 upwards of 2,000 were burnt alive, and 17,000 had the capital sentence commuted for inferior penalties. Several thousands more were burnt in effigy with the view of bringing upon them popular contempt and ruin. Ten years or so later (March, 1492) an edict, signed under the walls of Granada, resulted in the expulsion from Spain of somewhere about 200,000 Jews. We are not surprised to learn that "the scattered Jews, wherever they went—and there were few places to which they did not penetrate—carried with them the memory of their wrongs, and a deeply rooted aversion to the Christian name."

But though the Crusades and the Inquisition mark two periods when the fires of persecution burned with extraordinary fierceness, persecution in one form or another has been meted out to the Jewish people century after century down even to the present day. In various countries they have been forbidden to enter some towns,

or compelled to live in others in certain quarters assigned them by the authorities. In numberless other ways they had much oppression to endure. One eminent Jewish historian has described the condition of the Jews during the middle ages as "a mass of suffering." In Germany they were not permitted to own land, but were confined to trading in money or goods. Several restrictions were placed upon the marriage relation, with the view of checking the growth of the Jewish population, poor Jews not being allowed to marry at all. "We cannot," says the well-known Mr. Da Costa, "look without astonishment, and even admiration, upon the elasticity of human nature, especially among the people of Israel (the people of the resurrection, as some one in our day has called them), when we consider the depth of wretchedness and degeneracy from which, particularly in Germany, the Jew had to be raised before he became *even a man*."

Even after the oppressive laws had been relaxed in their favour by the Court decrees of 1817, the Jews continued to suffer much petty persecution. Two cases, reported by the correspondent of *The Times*, may be quoted in illustration. In Lemberg, Dr. Blumenthal, a barrister, received notice that he must dismiss his Christian servants unless he obtained a license from the civil authorities to keep them; and in Vienna three Christian servants quitted Hebrew masters whom they had long served, because their Jesuit confessors had refused to give them absolution if they remained in Jewish families.

The list of decrees of councils and princes and governments against the Jews is a long one. As regards England, though re-admitted into the country by Cromwell, they were until 1832 denied the usual privileges of

citizenship. The Reform Bill of that year gave the right of voting for Members of Parliament to Jews who possessed the necessary qualifications; and in 1866 and 1868 Acts were passed prescribing an oath in a form unobjectionable to Jews, to be used in the Houses of Lords and Commons. They had been banished from France by Charles VI. Admitted in 1791 to the rights of citizenship, they gradually returned, and many of them have since risen to distinction in various professions. In Germany their admission to public offices dates only from the establishment of the empire in 1871. In Russia, their stronghold numerically, they were subjected in former times to the most grinding oppression, children of tender years being even torn from their parents and placed in colonies to prevent them from growing up in the religion of their fathers. But under the Emperor Alexander's paternal sway, almost every restriction was removed, and the same rights and privileges granted as to their Gentile neighbours. Harsh treatment, however, has once more been meted out to them. The unprovoked cruelties inflicted on very many Jewish families during the last two years are worthy of the middle ages. Large numbers of them have been reduced from circumstances of comfort and even of affluence to beggary. Many of these, compelled to leave the country, have sought an asylum in other lands. Some 20,000 persecuted Russian Jews lately passed through Hamburg alone on their way to America. Many were sent by the aid of the Syrian Colonization Society to Latakia in Syria; but in consequence of difficulties thrown in the way of their settlement by the Turkish officials, the Society, while not losing sight of Syria as the field originally contemplated, proposes to locate them

for the present in the Island of Cyprus, where it is understood suitable land can be obtained. Lord Shaftesbury recently remarked in reference to these events that "since the days of Antiochus Epiphanes he did not remember having heard or read of such extended calamities as those they were suffering under Russia."

This latest outburst of hatred of the Jew is, let us hope, only a temporary reaction. Speaking generally, there has been from the closing years of last century onwards a gradual loosening and removal of the social ban that had lain for ages so heavily on the Jewish nation, while the Churches of Christendom regard the Jews with an ever-lessening feeling of dislike, followed by a growing attention to and interest in their welfare.[1]

II.—EARLIER EFFORTS.

In the autumn of 1801, C. G. Frey, a Christian Israelite, came with two others to this country with a view of entering the service of the London Missionary Society. Frey was so impressed from personal inquiries by the spiritual destitution of the Jews in London, that he made known to the directors of the Society his earnest

[1] For the information furnished in this and the following chapters, we are largely indebted to an interesting volume entitled "Our Missions," by the Rev. Thomas D. Halsted, M.A., formerly Association Secretary of the London Society for Promoting Christianity among the Jews.

desire to be allowed to labour among them. At the same time, he sought to interest some Christian friends in their behalf. His application was favourably entertained; and after the needful preparation he entered on the work in 1805. The promoters of the movement, however, soon came to the conclusion that the object in view could be better secured by a distinctive organization. A society was accordingly called into existence in 1808; but as its operations were not confined exclusively to Jews, it was terminated after a few months.

These "small things" led to the formation on February 15, 1809, of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS. It was constituted on the model of the Bible Society; it "invited the co-operation of Christians of every denomination." From the outset, however, difficulties were experienced in the practical working of the Society. A heavy debt had also accumulated. In 1815, "the Dissenting members amicably retired;" the Society was reconstituted; its liabilities were discharged by a munificent donation of £10,000; and since then it has been conducted in connection with the Church of England.

Among the early supporters of the Society may be mentioned H.R.H. the Duke of Kent, the father of our illustrious Queen, Thomas Scott, Charles Simeon, Robert Hall, Legh Richmond, and others, whose praise is in all the churches.

Perhaps, however, the man to whom the London Society owes the deepest debt of gratitude in connection alike with its origination and its after history is the Rev. Lewis Way, of whom we shall have frequent occasion to speak. The circumstances that led to his giving himself with such singular devotion to the welfare of the Jews

were remarkable. He happened in the winter of 1811 to be living at Exmouth. Riding one day along the road to Exeter in the company of a friend, his attention was drawn to a peculiar-looking house at the side of the road, named A la Ronde. This friend observed: "That house belonged to a Miss Jane Parminter. She has lately died, and left behind her a most extraordinary will, providing that those oaks are never to be cut down till the Jews have returned to the possession of Palestine.[1] The words made an indelible impression on the mind of Lewis Way, giving a new direction to his thoughts, and leading him to take an altogether peculiar interest in God's ancient people. No one has such claims to be regarded as the pioneer missionary to the Jews.

The Society commenced its work by instituting a weekly lecture to the Jews in Bury Street. Shortly afterwards its headquarters were removed to Spitalfields, where one of the French Protestant churches, with commodious house, &c., was purchased on a long lease. In this chapel three services were held every week. These embraced a sermon every Sunday evening, a lecture on the Epistle to the Hebrews every Wednesday evening, and an exhortation on Friday. To these were added quarterly lectures, entitled "Demonstration Sermons, or Sermons demonstrative of our Lord Jesus Christ as the true Messiah," the first of them being

[1] We learn from an inscription on a marble tablet in a little chapel nearly two miles from Exmouth, that Miss Parminter died on November 6, 1811. One of the clauses of her will was as follows: "These oaks shall remain standing, and the hand of man shall not be lifted against them, till Israel returns and is restored to the Land of Promise." The oaks are still standing at A la Ronde.

delivered by the Rev. Andrew Fuller, in November, 1809, to a large gathering of Jews.

Then followed the circulation of the Scriptures, and the publication of tracts and controversial pamphlets. And a little later on a general free school for all denominations was opened in the Jewish quarter, in the hope that from it they might be able to draft into another, and distinctively charity school, a certain number who would be entirely removed from Jewish parental influence and control. A Sunday-school was also commenced for *adult* Jews, specially for the purpose of teaching them to read. The necessity for such an agency was brought home to the Society by the discovery of "the great ignorance of the people," which, the third Report states, "can scarcely be credited: they are taught just to read the Hebrew *without understanding it*, and very few, comparatively, are instructed in the English language."

The Society was ere long confronted with a new difficulty. It was found that whenever a Jew showed any decided leaning towards Christianity, he was at once subjected to the most bitter persecution by his co-religionists, while the strong prejudice then existing in Christian society was equally powerful in barring the way to his obtaining the means of livelihood. This necessitated the opening of an institution to serve at once as an asylum and a house of industry for indigent converted Jews. A manufactory for spinning cotton for candle-wicks, and a printing-press, formed the earliest industries of the institution. The Society has from the first been fully alive to the difficulty of wisely providing against the dangers incident to institutions of a more or less charitable nature, and has endeavoured

to adapt its plans from time to time with the view of meeting as far as possible the exigencies of the case.

The Society was not left without tokens of the Divine blessing on these varied efforts. Thus at the third annual meeting the directors had the satisfaction of reporting that on the day preceding twenty-four children and sons of Abraham had been admitted by baptism into the Church of Christ in the presence of many hundreds of onlookers. The occasion was indeed a very remarkable one, especially when it is remembered that "since the days of the Apostles, when the gospel was transferred to the Gentiles, there is no account on record of so many Jews on one day making a voluntary public confession of faith in the crucified Redeemer."

It was at this same third meeting that a new direction was given to the Society's labours in consequence of the speech of the Rev. Claudius Buchanan, in the course of which he strongly urged the necessity of a Hebrew version of the New Testament Scriptures. He enforced his appeal by relating the following anecdote: "I was informed that many years ago one of the Jews translated the New Testament into Hebrew for the purpose of confuting it, and of repelling the arguments of his neighbours, the Syrian Christians. This manuscript fell into my hands, and is now in the library of the University of Cambridge. It is in his own handwriting, and will be of great use in preparing a new version of the New Testament in the Hebrew language. It appears to be a faithful translation as far as it has been examined; but about the end, when he came to the Epistles of St. Paul, he seems to have lost his temper, being moved, perhaps, by the acute argument of the learned Benjamite, as he calls the apostle; and he has written a note of execration on his

memory. But behold the Providence of God! the translator himself became a convert to Christianity. His own work subdued his unbelief. In the lion he found sweetness, and he lived and died in the faith of Christ. And now it is a common superstition among the vulgar in that place, that if any Jew shall write the whole of the New Testament with his own hand, he will become a Christian by the influence of the evil spirit."

The publication of "an entire new translation of the New Testament in pure Biblical Hebrew" was accordingly resolved upon; and in September, 1817, 3,500 copies were issued from the Society's press. Two years later a second edition of 10,000 copies was sent forth. Hebrew-German and Judeo-Polish translations were completed in 1820—the former being Luther's translation in Hebrew characters, and the latter in the dialect of Polish and Russian Jews. These several works proved of incalculable service in breaking down Jewish prejudice, and in furthering their spiritual interests. A revised edition of the New Testament, embodying the criticism of the most distinguished Hebrew scholars in Europe, was completed in 1838, "and has continued to be the standard edition ever since—an edition to whose accuracy and classical character Hebrew scholars, both among Jews and Gentiles, have from time to time borne most ample testimony."

Finding that "there was not only great ignorance of God's Word among the Jews, but that copies of the Old Testament were scarce, and from their price altogether unattainable by the masses," the Society still further directed its labours to the bringing of the entire Bible, in the sacred language, within their reach. This was in due time accomplished. In the carrying out of this work,

which is spoken of as its grand and peculiar work, the Society gratefully acknowledges the valuable aid received from the British and Foreign Bible Society, and also from the Edinburgh Bible Society. A volume of Haphtorahs, or selections from the prophets, was published in 1829, and the Hebrew version of the Liturgy appeared in 1836.

The year 1825 was signalized by the baptism in St. Andrew's church, Plymouth, of Michael Solomon Alexander, then reader of the synagogue in that town, and afterwards first Bishop of Jerusalem. His conversion was brought about in a somewhat remarkable manner. Born in 1799 in a small town in Prussian-Poland, and reared in the strictest principles of Talmudical Judaism, he came to this country at the age of twenty-one, "ignorant of our language, our Scriptures, and our religion. Of Christianity he had no other idea than that which he had derived from the slanderous traditions of the Talmud. . . . As to the Christian Scriptures of the New Testament, he was not even aware of their existence." Having settled in a country town as a private tutor to the children of a respectable Israelite, he was walking one day with his friend when his attention was arrested by a large handbill announcing the annual meeting of the local association in aid of the London Society for Promoting Christianity among the Jews. As in the case of Robert Moffat, that bill proved to be the turning-point in his career. Curiosity led to inquiry, then to the reading of the New Testament, followed by deep conviction, and after four years of severe mental conflict, during which the prospect of worldly disgrace and ruin was constantly and vividly present to his mind, he decided fully and finally for Christ.

A step in advance was taken in 1828 by the appointment to home mission work of the Rev. J. C. Reichardt, after four years' missionary experience among continental Jews. The object in view was to get if possible to closer quarters with the Jews of the metropolis. He was joined in 1830 by Mr. Alexander, who had in the preceding year received ordination in connection with the Church of England. The interest attaching to his history tended to secure for the lectures large audiences. These home missionary operations were extended to Liverpool and various other places. In the visitation of the provinces Mr. Alexander rendered most effective service. The years 1840–41 were specially memorable on account of the large number of Jews who were reached by him, both publicly and privately, and the wide-spread interest which he awakened.

The Operative Jewish Converts' Institution was commenced in 1831 by Mr. Reichardt, and continued for twenty years under his eminently successful superintendence. "The intention of it was, as it is still, to offer an asylum to the neophyte, where he might be instructed in some useful trade, so as to enable him to gain an honest livelihood; and at the same time so to place him under Christian influence and instruction, as well as judicious surveillance, that his character might be formed and established, and also satisfactorily tested."

Acting on a suggestion made six years previously by Mr. Alexander, the Society opened a mission house in New Street, in the city, close to the Jewish quarter. It served the purposes of a depository, and at the same time furnished a convenient rendezvous for such Jews as might wish to resort thither for converse with the home missionaries. The house was placed under the charge of

a converted Israelite of approved character. It proved singularly helpful as a mission agency.

Special mention is made about this time of a young man in whose heart the good seed was first sown by the Society's missionaries in Hamburg, and who was led under the fostering care of the Operative Jewish Converts' Institution to confess openly his faith in Christ by baptism. He died happily in the early part of 1837; and so deeply impressed was one of his brethren after the flesh, who had watched beside his dying bed, that, after following his companion to the grave, he could no longer defer publicly confessing Christ, and was accordingly baptized on the following Sabbath evening.

As the years rolled past, the older agencies were proving increasingly useful. With respect to the schools, it is stated that "there is no branch of the Society's work more satisfactory, none more capable of being rendered in a very high degree conducive to the great purposes for which the Society was established;" while the home mission received an impetus from the large influx of foreign Jews, "many of whom came over to England for the express purpose of investigating the truth of the gospel," and for whose benefit a weekly German lecture was commenced in 1843. New agencies also were called into existence. Among these was one for the spiritual welfare of Jewesses, and another, the "Wanderers' Home," established by Dr. Ewald in 1853, "acted as a temporary shelter to many an inquiring Jew, and has given him an opportunity to examine more fullv into the claims of Christianity."

The following is extracted from a summary of the work effected by this institution. Writing in 1866 Dr. Ewald states—

"From the time the asylum was opened 677 Jews and Jewesses have enjoyed the privileges of the home; and 329 of that number, after having received Christian instruction, have been baptized, including twenty-eight families and eighty-two children. Five who first were taken by the hand by this humble institution are now regularly ordained ministers of the gospel to the Gentiles; three are missionaries to their own brethren; two are Scripture readers, and two are city missionaries; two are at theological colleges on the continent of Europe; two at colleges in the United States; and two are studying in the metropolis with a view to becoming ministers of the everlasting gospel. There is a little band of Christian Israelites in America, formerly inmates of the Wanderers' Home, with whom an interesting correspondence is kept up. Some are settled in Germany, and others are in this country, following a variety of occupations. Some, after having fought a good fight and kept the faith and passed through many trials, have finished their course, and are now at home with the Lord. Around this asylum cluster yearly a number of Jewish inquirers of all lands, of all ages, and of both sexes, the sick as well as the healthy, the young as well as the aged; and the humble endeavour is to direct them all to Christ Jesus the Lord."

Since then the number who have benefited by this institution and have devoted themselves to the service of Christ has been immensely increased.

The change that had come over the opinions and feelings of the Jews in this country is thus alluded to by Dr. Ewald in his Report of the Home Mission for 1858—

"Certainly mighty changes have taken place among those Jews to whom the missionary has not been debarred an access. If you go into their houses, you find on their table the Bible, the Old and New Testament, just as you see it on the tables of Christians, and I have seen the Authorized Version of the Bible not only in private houses, but in the synagogue. When you converse with intelligent Jews, you soon observe that they have read the New Testament, and other Christian books, and that they know what the fundamental doctrines of the Bible are. . . . Then much of the animosity towards converts has been gradually removed, by the number of Jews who have embraced Christianity. You cannot meet with many Jewish families

who do not count among their relatives some converts. . . . Amongst 50,000 Jews in England, we reckon 3,000 converts. In London alone there are eleven ministers of the Lord Jesus Christ who are converted Jews, preaching the Word of Life to perishing sinners, whose ministry the Lord owns by granting them many souls for their hire. These thousands of converts are a salt in the earth, and through their instrumentality a work is carried on silently and quietly in this country."

Dr. Ewald, from one of whose reports the foregoing quotation has been given, died on August 9, 1874, after labouring unweariedly for the spiritual good of his nation in different countries during a period of forty years.

Since the opening of the Episcopal Jews Chapel in Palestine Place there have been admitted into the membership of the church by baptism 735 adults and 769 children. About 1,200 have passed through the schools, of whom nearly one-half have been girls. And it is an interesting fact that seven at least of the boys afterwards became clergymen of the Church of England. One of the most important and encouraging branches under the charge of the chaplain is the Sunday-school, which in 1882 numbered 195 boys and 370 girls.

The Hebrew Missionary College, formerly under the direction of Dr. McCaul, having been closed after his death, was re-opened in 1877, the Rev. Henry Symmons, M.A., being appointed Principal. He died early in 1880, and has been succeeded in the Principalship by the Rev. W. Ayerst, jun., M.A. The Revs. Dr. Stern and J. H. Brühl lecture on the Jewish Controversy and Rabbinical Hebrew. In 1880 a Missionary Union for present and former members and for friends of the college was formed with the approval of the committee.

III.—MISSION TO THE JEWS OF POLAND.

When the founders of the London Society commenced operations, they thought of little beyond the promotion of the temporal and spiritual welfare of the Jews in England. Their efforts were, in point of fact, for some years almost entirely confined to London. It soon, however, became apparent that if the Society was to be extensively useful, its field of operations must be extended to the continent of Europe, where the Jews were settled in much larger numbers.

First came a letter in 1812 from a Dr. Cleardo Naudi of Malta, urging the claims of the numerous Jews resident in the Levant, Syria, and Egypt, and enforcing his appeal by a detailed account of the conversion and baptism of a Jew from Jaffa who had called for medical advice, and in whose case some of the Society's tracts, translated into Italian, had been the means of leading him to the knowledge of the truth.

In the same year a Mr. Nitschke, a Moravian minister in Upper Lusatia, called the special attention of the directors to the condition of the Jews in Poland, and afterwards went at their request on a tour of inquiry. In reporting the result in 1815, Mr. Nitschke, after referring to a statement made by the Rev. Dr. Augusti of Breslau, that "the external and internal condition of the Jews in Europe had, since the days of the French Republic, become entirely changed," remarked that "at least the obstacles to the institution of active measures on behalf of the Jews seem to be removed." From other sources the directors were assured of the readiness of numbers of the Polish Jews to read the New Testament in their own language.

Previous to the adoption of active measures another and more extended tour of inspection was undertaken at his own cost by the Rev. Lewis Way, who had for many years manifested the deepest interest in the welfare of Israel. He was accompanied by the Rev. R. Cox of Bridgnorth, and the Rev. Nehemiah Solomon, a converted Jew. Rotterdam, Amsterdam, Berlin, St. Petersburg, Moscow, and numerous other places were visited. When in Russia, Mr. Way was admitted to an interview with the Emperor Alexander, "who gave him the warmest assurances of zealous support and co-operation in all measures tending to the promotion of Christianity amongst his numerous Jewish subjects." And as regards Poland, Mr. Way found the statements of Mr. Nitschke amply confirmed, one Jewish gentleman assuring him that "the younger Jews in Poland were very generally disposed to receive instruction, *and that it would be most readily received from English teachers*." A mission to that country was accordingly resolved upon at a special meeting held July 20, 1818. The resolution was a simple following out of the clear indications of Providence.

The new field was a most favourable one in which to begin missionary work among the Jews, inasmuch as Poland, it is said, "has been to them the most indulgent of all the countries of their dispersion." Exceptional privileges were secured to them by charter granted in the year 1264 by Boleslaus V., Duke of Poland, which were afterwards confirmed by other monarchs. These privileges are specially referred to by Basnage, and by Mrs. Adams in her "History of the Jews." One of them is mentioned by Da Costa, viz., that "when any one of their nation embraced Christianity, and distinguished himself in the army, he became by right a noble; and to this day

many of the Polish nobility acknowledge their descent from Jewish families."

Thus favoured, the Jews of Poland attained to high social and commercial distinction. Da Costa testifies that "among their co-religionists of other countries they have the reputation of extraordinary sagacity—a sagacity which in their *nocturnal* studies they employ in elucidating the Bible, Talmud, Cabbala; and which in their daily occupations they turn to account by their clever, often cunning, management of trade," most of which, in Poland, was at one time in their hands.

One circumstance which favoured the mission was the existence of a sect among the Jewish population of Poland called Caraites. Their distinguishing peculiarity consisted in the rejection of rabbinical errors and an exclusive adherence to the Old Testament Scriptures. The sect bears an excellent character for honesty and integrity and general purity of morals.

The mission was not actually commenced until 1821. In that year the Rev. B. N. Solomon, already referred to, and Mr. McCaul, a graduate of Dublin University, were sent forth. The former having from some unexplained cause withdrawn from the work after reaching Holland, his place was supplied by the Rev. W. F. Becker, afterwards transferred to Hamburg. Warsaw was fixed upon by McCaul as the most suitable place in which to found the mission. But though the Jews manifested much willingness to listen to the words of life, and a considerable number of Hebrew, Hebrew-Polish, and Hebrew-German testaments and tracts were circulated, the missionaries were compelled for a time to quit the city. Their doing so was the result of an order to appear before the "Commission of the Religious Confessions." Having

reason to apprehend from the authorities at St. Petersburg an unfavourable issue, it was judged more prudent to retire temporarily to Posen rather than subject themselves to the risk of being sent out of the country. They were, however, hopeful of obtaining permission to settle at Warsaw from the Emperor Alexander, who had already shown his sympathy with the Society's work. This happily was soon afterwards granted. At Posen the missionaries found an open door, the Prussian authorities not only putting no obstacle in their way, but, on the contrary, expressing hearty good wishes for the success of their undertaking. They had, in consequence, considerable encouragement in the prosecution of the work there.

Having removed to Cracow, Mr. Becker proceeded in 1822 on a missionary tour through the kingdom of Poland. After leaving Potamiec, where he had distributed testaments and tracts, he was arrested by order of the burgomeister, and conveyed, along with his trunk containing Hebrew books, to Warsaw. After being brought before one commission after another, his case was at last referred to the Viceroy, who at once set him and his books at liberty. On the following day he received his passport and Russian paper, along with a similar paper in the Polish language, signed by the Minister and General Secretary of "The reigning Commission of the Interior and the Police," granting him his Imperial Majesty's full permission to execute his mission, ordering the administrative authorities of the police of the kingdom of Poland not to hinder the giving away of books, and to afford him all needful protection. Thus did this incident turn out for the furtherance of the gospel alike in Poland and in Russia.

About the same time (January 1, 1822) the Emperor of Russia issued an edict abolishing the Kahals, or rabbinical institutions, in Poland, with the view of relieving the Jews from the oppressive encroachments which the elders made on the poor. They had long groaned under this rabbinical yoke. It had stood also as a hindrance to their conversion to the faith of Christ.

Such was the interest taken in the Jews by this good emperor that he actually himself engaged the services of Christian Moritz (afterwards settled at Gothenburg) to preach the gospel to the Jews of Russia! This agent prosecuted his labours amid most encouraging circumstances. Thus at Zytomir hundreds of Jews of all ages sought interviews with him, among whom were nearly all the Jewish schoolmasters of the place, as well as the greater number of the youths who studied the Talmud.

The mission having been reinforced by two additional labourers, missionary operations were commenced in Warsaw in the winter of 1822. Mr. McCaul having come to England for ordination, returned to Warsaw along with another agent in the following year. A regular service was then established. This was followed not long after by a German service in the same place in the afternoon. The baptism of a Jewess, a member of a wealthy family, was a precious firstfruit. It attracted considerable attention. The ceremony was performed at the palace of the Grand Duke Constantine, his Imperial Highness himself standing godfather. Other baptisms followed.

The mission staff was further strengthened in 1824 by the arrival of two more missionaries, one of them being the Rev. J. C. Reichardt. His experience and aid proved most helpful. In consequence of this accession of strength, the missionaries were able to extend their

operations to various other towns, where they met with considerable encouragement.

The death of the Emperor Alexander in 1825 naturally gave rise to grave apprehensions as to the future of the mission. These, unhappily, were destined to be realized. On applying to his successor for a confirmation of the permission which had been accorded to the missionaries, the answer was of a modified character. It granted liberty to labour among the Jews in Poland, but observed an ominous silence as regarded Russia. The actual position of matters was brought unmistakably home to them in 1827, on Mr. Becker and another of the brethren attempting to reach a place called Berdgezen, where it was said a number of Jews were well inclined towards Christianity. "For, on arriving at the Russian frontier, they were refused admittance into that country, and were informed by the Grand Duke Constantine on their return to Warsaw, that as far as Russia was concerned the permission of the Emperor Alexander was withdrawn." All efforts to secure the privilege formerly granted proved unavailing.

Still it was a great matter that the missionaries were left free to prosecute their labours in Poland. These were attended by manifest tokens of the Divine blessing not only in Warsaw, but in the other towns which they were in the habit of visiting. One of these, Lublin, was permanently occupied in 1829, and in it a considerable congregation of converted Israelites was gradually gathered. But the satisfaction which such encouraging circumstances afforded the missionaries was to be superseded in the following year by experiences of an altogether different kind. First came an order from St. Petersburg, by which they were placed under the General

Protestant Consistory, and their correspondence with the committee was required to be laid before it, the Commission of the Interior, and the Police. Efforts to get this order altered were not attended with any satisfactory result. This was followed by a still more untoward event, namely, the outbreak in November of the same year of the Polish Revolution. It was an anxious time for the missionaries. But though exposed for several months to most imminent peril, partly from the cannonballs that were constantly falling around them, and partly from the number of conflagrations that were raging in their immediate neighbourhood, they were all mercifully preserved in safety, the only one who suffered being Mr. Wendt, who received a bayonet wound at the capture of Lublin.

After the taking of Warsaw and the restoration of order, the work of the mission was carried on as before, and with gratifying results. Prince Paskewitsch, who succeeded the Grand Duke Constantine in the government, was equally well disposed to aid in its furtherance, a proof of which was offered in connection with the baptism of two Jews, one of them being baptized in his Highness's palace. Two applications for Bibles and Lexicons from the School for the Education of Rabbis was also fitted to encourage the missionaries. In 1833, with the full permission of the Government, missionary operations were commenced in Cracow and the surrounding district; and in the following year Kielce, lying equi-distant from Warsaw and Lublin, was occupied as a mission station. In 1838 much interest was excited by the reception of a Jewish teacher, who had intimated his wish to separate entirely from the Jews. So numerous were the Jews that crowded the mission house, on the Saturdays espe-

cially, that "conversations were held with them in three or four different places—in the prayer-room, the passage, and the yard." The teacher referred to witnessed a good confession. The Report for 1841, reviewing the labours of the previous twenty years, states that there had been 115 baptized at Warsaw, 33 at Lublin, and 5 at Kalisch and other stations; in all 153. Ten years later the number of converts throughout Poland was reckoned at 326.

The Russian authorities had for some time been feeling a growing uneasiness on account of the influence which the mission, chiefly by the circulation of the Scriptures and tracts, was exercising on the Jews in Russia; and indications were not wanting that the orders which shut the missionaries out of Russia would be extended to Poland. Their worst fears were realized. In the month of May, 1854—

"The missionaries in Warsaw were summoned before the Russian authorities to receive various injunctions and restrictive orders, on pain of being expelled from the country. One of these was to submit all their official correspondence with the committee to the Russian Government, who promised to forward it to London; and to circulate no books, not even the Bible, among Christians. The letters and journals were from that time submitted, as prescribed, but never reached London. This state of things continued from the end of May till the 28th of December, when the missionaries were again summoned to appear before the Russian authorities to hear an imperial order read, which imposed upon them and their brethren in the country the discontinuance of all missionary work from that day, and enjoined them to be prepared to leave the country in three weeks, viz., on the 13th of January, 1855, the New Year's Day of the Russian Church."

The departure of the missionaries in the depth of a Russian winter from a field which had been occupied for three and thirty years is thus described—

"When the brethren Becker and West, with their families, arrived at the railway station to quit Warsaw the scene was overwhelming. Crowds of people of all classes, Jews and proselytes, Protestants and Roman Catholics, and members of the Greek Church, together with their own more intimate friends, had assembled to take a last farewell of the missionaries; and it may well be doubted whether the railway station in Warsaw ever before exhibited such a spectacle, and whether exiles ever left the Russian dominions so universally regretted and respected, and with such heartfelt blessings following them, as was the case when these devoted and long-tried missionaries to the Jews in Poland were compelled to leave the sphere of their labours. It is also an important fact that whilst preparing to leave, *they never heard the slightest exultation on the part of the Jews on account of their expulsion;* on the contrary, they experienced uniform kindness and sympathy—many expressed their regret, and listened attentively to the gospel message."

This event, so painful in some aspects of it, was not without its mitigating elements. The previous thirty-three years had seen numerous tokens of the Divine favour; and as to the future, though the labourers were withdrawn, the Word of Life was in the hands of many of the people, and might be expected to exercise a silent yet powerful influence in favour of Christianity. It is stated that during the period referred to, besides some thousands of copies of the Hebrew Scriptures and about 100,000 tracts, more than 10,000 Bibles and 15,000 New Testaments in different languages had been put in circulation, in connection especially with the numerous journeys undertaken by the missionaries.

By permission of the Emperor of Russia the kingdom of Poland was in 1876 once more opened as a field for missionary work, after being closed from the time of the Crimean War. The Society received through the Foreign Office a document setting forth the conditions under which missionary labour was allowed to be carried on,

and stating that as soon as certain governmental arrangements are completed, the remaining provinces of Russia in which Jews reside will also be opened to the missionaries of the Society. Several missionaries were accordingly settled at Warsaw that same year. But, notwithstanding repeated representations, the Society has not been able to occupy the other Russian provinces referred to.

Reference has already been made to the fact that the missionaries had found it necessary to retire temporarily to Posen, and that the Prussian authorities had shown themselves most friendly. Their presence and labours awakened so much interest among the Christians of the Duchy that in 1822 they formed themselves into an auxiliary society under the patronage of Prince Radzivil. In 1825, in response to an appeal for a resident missionary by Professor Tholuck, the Society sent Mr. H. Bergfeldt, who was joined in a few weeks by Mr. Wermelskirch. At the instance of the Princess Radzivil, the latter commenced a service for Jews, the attendance at which was most encouraging from the outset. In the following year a school for Jewish children was opened under royal sanction. Its success led to the starting of other schools. These schools proved a blessing to many. In one instance it is recorded that a girl on her deathbed sent for her friends to take leave of them. In their presence, her last articulate words addressed to her sister were, "Go, after my decease, to the missionaries, and thank them for the instruction they gave me." Having said this she gently fell asleep. In another case, a Jew, who had been questioned about a Bible (Old and New Testaments) which a Christian visitor had observed in his house, said, "The Bible is my daily bread. One of

my children received it several years ago in the school of the missionaries, and, ever since, I have read it as much as my business will permit."

By 1849, no fewer than 2,520 Jewish children had passed through these schools, the aggregate attendance about that time ranging from four hundred to six hundred.

In summing up his account of the mission at Posen, the author of "Our Missions"—of whose work we have so freely availed ourselves—remarks that, "though on the spot results have not been apparently large, yet this district has always been a place for *sowing the seed*, the fruit of which has been gathered elsewhere; for a very large proportion of the Jews who have been baptized in Europe during the last five and twenty years (prior to 1866) have come from the Duchy of Posen."

IV.—MISSION TO THE JEWS IN PALESTINE.

The historical associations which gather around Palestine, and the quite peculiar feelings with which the Jews in the various lands of their dispersion regard it, as shown more particularly in the number of aged and pious members of the Jewish community who are constantly turning their steps thither, with the view of ending their days in Jerusalem—these and other considerations early suggested

to the London Society the desirableness of occupying this interesting field.

The means for the establishment of the mission were secured by the opening of a special fund, the first contribution, amounting to £230, having been raised by the Rev. Lewis Way while residing temporarily at Nice. And the way was prepared so far by a Swiss missionary, named Tschudi, whose visit to Palestine in 1820, at the instance of the London Society, was turned to good account in connection specially with the distribution of the Scriptures. This first visit was followed by a mission of inquiry undertaken by Dr. (then Mr.) Wolff at the expense of a few private friends; and a little later by a similar journey which in company with the Rev. W. B. Lewis, an Irish clergyman, the Rev. Lewis Way undertook along the shores of the Mediterranean, with the intention of spending some time in Jerusalem. Ill-health, it is said, compelled Mr. Way to return. Before doing so, however, he had secured on his own responsibility a suitable residence, called the College of Antoura, to be employed as a place to which missionaries on first going out might resort for the study of the language, and in order to become habituated to the climate.

The Revs. Pliny Fisk and Jonas King, American missionaries in Palestine, fully concurred in the proposed mission; and sufficient information having now been obtained, the Society in 1823 decided on measures for the permanent establishment of a mission.

The first agent appointed to this field was a medical missionary, in the person of Dr. Dalton, who arrived in Jerusalem in the course of 1825. But Dr. Dalton's promising career was cut short by death in the January following. It is a pleasing circumstance that his last days

were cheered by the arrival in the course of the previous month of Mr. Nicolayson, by whom the work was henceforth to be carried on.

Its prosecution, however, was no easy matter. For while there was manifested a most gratifying eagerness on the part of the Jews to obtain possession of the Word of God, this had the effect of rousing the active opposition both of the Romish and the Turkish authorities. Papal bulls and anathemas by the Maronite Patriarch were had recourse to, with the view of preventing the circulation of the Scriptures and religious tracts, and of entirely stamping out, if possible, the work of evangelization. And "the Patriarchal Vicar who had let the college of Antoura to Mr. Way, found himself in such difficulties that he threw himself on Mr. Lewis's kindness, who, taking all the circumstances into consideration, deemed it most advisable to surrender his right to the college, only demanding sufficient time to provide another residence."

Then came a firman by the Sultan prohibiting the distribution of the Scriptures, and affording just ground to fear that this would be followed at no distant day by an edict affecting the missionaries themselves. Altogether the position was a most trying one, especially as the mission was but in its infancy; and as regards the case of the Jews who were favourably disposed towards Christianity, Mr. Lewis thus puts it: "When we consider the many difficulties which seem to hedge up the way of a Jew, in regard to his making an open profession of the truth in any country, must we not allow that an Israelite, in order to undergo the ordeal, will here stand in need of the faith of his forefather Abraham, even a faith to remove mountains?"

Though no such edict as had been feared was issued, Palestine came to be in such a very disturbed state, politically, that in 1827 it was necessary for the missionaries to leave the country. Mr. Nicolayson did not again return to Jerusalem until the autumn of 1833, previous to which numbers of Jews, favoured by the changes that had taken place, had found their way thither. It was with the utmost difficulty he was enabled for a time to hold the fort, inasmuch as in the following year Jerusalem was visited in succession by civil war, earthquake, pestilence, and to some extent famine.

The necessity for a permanent building as a place of Protestant worship was strongly felt; and accordingly measures were adopted in 1835 with the view of providing a suitable fabric. A site was secured on Mount Zion, opposite the Castle of David, near the Jaffa gate, and on the confines of the Jewish quarter. On February 10, 1840, the foundation of the edifice was laid. Its progress was arrested first by the death, one short month after his arrival, of the agent sent out by the Society to superintend the work, and then by hostilities between the five Powers of Europe and the Viceroy of Egypt, resulting in the overthrow of Acre, and the re-establishment of the Sultan's authority. During these troubles, while the other missionaries along with the consul left the city, Mr. Nicolayson, at great personal risk, remained at his post, resolved to protect as far as possible the Society's property, and to attend to the welfare of the few converts under his care. When these troubles were over, he revisited this country in order to arrange among other things for "the full recognition of the mission, and needful authority for its proceedings; but, above all, for the long-desired firman from Constantinople for the church,



CHRIST CHURCH, JERUSALEM.

which had become indispensable in the new state of things." The committee entered heartily into Mr. Nicolayson's views, and resolved to set to work on a more extended scale.

It would be needless to detail the hindrances thrown in the way, and the endless evasions resorted to by the Turkish authorities with the view of defeating the movement. Not until 1845, and after the presentation of an influentially signed memorial on the subject at the Foreign Office, headed by the Archbishop of Canterbury, did the Sultan condescend to grant a firman. The building was then proceeded with, and on January 21, 1849, Christ Church, the first Protestant church ever built upon Mount Zion, was duly consecrated.

While the negotiations relative to the church were being carried through, satisfactory progress was being made in the more spiritual work of the mission. The most important event of the decade, and a truly notable one in the annals of Jewish missions, was the establishment in 1841 of a bishopric, and the consecration, on Nov. 7th of the following year, of the Rev. Michael S. Alexander, himself an Israelite, to the episcopate. It was thus that effect was given to a proposal by the late Frederick William, King of Prussia, to the Archbishop of Canterbury and the Bishop of London that the Church of England and the Protestant Church of Germany should join in the evangelization of the Holy Land, under the supervision of an English bishop. The deep interest taken in it by his Majesty was shown by his providing one-half of the necessary endowment (£15,000).[1]

[1] In the Report for 1842 we read: "By desire of the King of Prussia, and with the hearty concurrence of the heads of the Church, the bishopric in Jerusalem was tendered to Dr. McCaul, the worthiest,

"A consummation such as this," says the committee in reporting the appointment, "was far beyond our most sanguine hopes, and almost beyond the contemplation of our prayers. . . . We saw a Hebrew of the Hebrews, after centuries of contempt, degradation, and suffering, raised from the mire in which we Gentiles had trampled his nation, and elevated to the highest office in the Christian Church—consecrated to those services which, during seventeen hundred years, had never been listened to from Jewish lips—destined in God's mercy to carry back the message of peace to the source from which it had originally flowed, and on the very scene of the life and passion of our dearest Lord, to present, the more conspicuously by his eminent station, the firstfruits of an humbled, penitent, and returning people."

Various organizations in connection with the mission were called into existence about the same time. These embraced a school of industry, an operative institution, a school for Jewesses, and a hospital. The germ of the last-mentioned dates from 1838, when Mr. Gertsmann was sent out as a medical missionary; but it did not take definite shape until the arrival of Dr. Macgowan, along with the bishop, early in 1842. Like similar agencies elsewhere, it has proved invaluable. Thus, in referring to an outrage committed upon him by some Turkish soldiers, Dr. MacGowan wrote—

"I shall never forget the extraordinary interest displayed by the Jews of all classes upon this occasion. I have already mentioned the active part taken by the Jews who witnessed the assault made upon me, in my defence. On several following days as I went my rounds in the Jewish quarter, the Jews stopped me in the streets, and came out of their houses, and kissed my hands in the fashion of the

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perhaps, of the Gentiles for that high honour; he demanded, however, but short time for deliberation and refusal, declaring his firm belief that the episcopate of St. James was reserved, in the providence of God, for the brethren of the apostle according to the flesh."

East, with tears in their eyes. Many whom I had never seen or known came forward on this occasion with expressions of kindness and regard. But for this event I should perhaps never have known how many friends I had among the Jews in Jerusalem."

Perhaps the best evidence of the success attending the medical department of the mission was to be found in the virulent opposition manifested by the rabbis. But they conspicuously failed in their endeavours. The false reports circulated, the false charges made, the *cherems* (excommunications) pronounced, the guards stationed to prevent Jews from coming to the hospital, the refusal to allow the interment of such Jews as died in it—these and similar artifices were overruled for the furtherance of the very cause they were intended to destroy. Notwithstanding the repressive measures alluded to, upwards of 1000 patients were treated at the dispensary during 1845, and a very much larger number in later years.

In November of the year just mentioned, the mission at Jerusalem was called to mourn the removal by death of Bishop Alexander. The sad event occurred in the wilderness between Canaan and Egypt, a few hours' distance from Cairo, he being at the time on his way to England. His death caused profound grief among the members of the little flock at Jerusalem, by all of whom he was justly regarded "not only as a true father in Christ, but also a loving brother and a most kind friend." He was succeeded in the bishopric in 1846 by the Rev. Samuel Gobat, to whose missionary labours in Egypt and at Malta we have already had occasion to refer.

The want of proper nurses being much felt, application was made by the bishop to the Rev. Dr. Fliedner, the founder and superintendent of the Deaconesses In-

stitution at Kaiserswerth [1] for assistance. In response, in 1852, he accompanied four deaconesses to Jerusalem, two of them being supported by committees in Prussia.

The mission had now a well-established position in the Holy City, and the changed aspect of affairs, when contrasted with its earlier history, was as remarkable as it was gratifying. Of this Mr. Nicolayson furnished the following illustration in connection with a visit to the mosque of Omar—

"On the occasion of Colonel Walpole's visit here, a British and Protestant party was admitted into the mosque, which I joined; and we saw at leisure, and in open day, all that was to be seen in both the great mosques, above ground and under ground. I had, on four previous occasions, declined going; twice because the native dress had to be put on (as though the visitors were Mohammedans), when I said I would wait till I could go as a Christian; twice, more recently, when the principals were Roman Catholic princes, and I said I would wait till I could go as a Protestant. This time I went as a *Protestant clergyman*, wearing my clerical hat, while most of the others put on the red cap."

This devoted missionary, so long identified with the mission at Jerusalem, and who had been ever ready to occupy any position in it that might be considered advantageous to its general interests, was in 1856 removed by death. He was followed four years later by Dr. MacGowan, who had also rendered signal service during a period of eighteen years. On the removal of the former, the Rev. H. C. Crawford was placed at the head of the mission. After a few years he was compelled to retire permanently from Jerusalem on account of ill-

[1] Founded in 1836 for the purpose of training pious Protestant females as nurses for hospitals and private families.

health, when his place was supplied by the Rev. J. (afterwards Dr.) Barclay.

Bishop Gobat, after having worthily discharged the duties of his high position for the long period of thirty-three years, was, on the 12th of May, 1879, taken home to his rest and reward, at the advanced age of eighty years. He was succeeded in 1880 by Dr. Barclay, whose high qualifications, devotedness, and experience gave promise of his rendering most important service in his new position; but in October of the following year the Society was saddened by the intelligence of his death. Some difficulty has arisen in regard to the appointment of a successor, arising out of the fact, as stated by Dr. Cassel, that in Germany, with the exception of a few select circles, the bishopric has never been popular—a numerous Protestant Church, non-episcopal in discipline and government, having sprung up in the diocese of Jerusalem and other parts of Turkey, and the German clergy in Jerusalem not being obliged to avail themselves of the bishop's ordination.

There has been during the last few years a remarkable influx of Jews from various countries into Jerusalem and elsewhere in Palestine, notwithstanding strong temptations to induce them rather to go to the West. These circumstances are regarded by many as indications that the time may be at hand for the literal fulfilment of the promises to the seed of Abraham. Be that as it may, we cordially endorse a recent utterance by Dr. Edmond of London, to the effect that "no restoration to Palestine, enriched as before, and even beyond its former fertility, will give these wearied tribes of God the rest, as a nation, that is predicted; they must return to the Lord their God, and find Messiah their Prince."

The most recent information respecting the missions in Jerusalem is that all the branches of the work are flourishing; and, in particular, that the daily Hebrew service and Bible-class are better attended than ever.

Smyrna, which had been visited by the Rev. Joseph Wolff in 1827 on his way to the East, was occupied as a station two years afterwards by the Rev. W. B. Lewis. More recently the operations of the mission have been extended to Damascus; while various other places such as Safet, Tiberias, and Jaffa, where there are large numbers of Jews, are open for missionary work, the want of means being the sole obstacle to their immediate occupation.

V.—MISSIONS TO THE JEWS IN HOLLAND, GERMANY, &c.

HOLLAND has a Jewish community of some 66,000 souls. Of the entire number, between 3,000 and 4,000 are Portuguese Jews, who found an asylum in the country probably as early as the ninth century. Amsterdam, in particular, has always occupied an important position as a field for missionary effort, in respect of the number of Jews (25,000) to be found there, and also because of the literary celebrities who have shed lustre on the city. Among these may be mentioned Menasseh ben Israel, famous for his negotiations with Cromwell, Uriel da Costa, and Spinoza. One marked feature of the Jews in

Amsterdam is that the extremes of wealth and luxury and abject poverty are to be met with there. It is also noteworthy that while Jews were prevented from filling offices in other countries, in Holland they enjoyed great privileges. "Such, in fact, was the reputation of Amsterdam, that it was considered by the Jews throughout the world as their European Jerusalem. In former times, any decision of the rabbis *there* was considered final in matters of faith, whilst their ban was an object of dread."

The Portuguese Jews, soon after their settlement, built a splendid synagogue, said to be the most famous in the world. The Dutch Jews also have a very large synagogue, besides a number of smaller ones.

That devoted friend of Israel, the Rev. Lewis Way, was the first to initiate missionary work among the Jews of Holland. His visit in 1817 prepared the way for an experiment, liberally undertaken by the Rev. Charles Simeon, and issued in the appointment of the Rev. A. S. Thelwall about the year 1820. Between 1827, when the state of Mr. Thelwall's health necessitated his leaving the field, and 1844, this important station was very irregularly occupied. In the last-mentioned year, the London Society appointed the Rev. C. W. H. Pauli, whose labours in Amsterdam were attended with marked success. By the close of 1848 no fewer than fifty-five baptisms had taken place; and during the following year, among other peculiarly interesting cases, he was privileged to admit five adult deaf and dumb Jews to the membership of the Church of Christ. Mr. Pauli preached on the occasion to a very crowded congregation from the words, "Ephphatha, that is, Be opened" (Mark vii. 34). The baptismal service was conducted

in solemn silence, the queries addressed to the candidates in writing being answered by written papers.

Intense excitement was caused in 1851 in consequence of the members of the Hebrew Christian congregation having arranged to follow to the Protestant burying-ground, which is situated in the Jewish quarter, the remains of one of its oldest Gentile members. The Jews attended in enraged crowds, and the police found the utmost difficulty in preventing them from doing serious injury to the small band of Hebrew believers, and especially to their pastor. The proceeding was such an entire novelty that this outburst of Jewish bigotry was perhaps not so much to be wondered at.

Scarcely less excitement resulted in the following year from the public confession of Christianity by Sir Moses Salvador. He was descended from an ancient, powerful, and wealthy Portuguese Jewish family, and had held for some years the honourable post of the City Counsellor at Haarlem. A course of lectures on Christianity which he delivered in Amsterdam shortly afterwards, in the course of which he emphasized the truth that "in no other name is salvation and happiness to be found, but in the adorable name of Jesus Christ of Nazareth," made a profound impression on the Jewish community, and was the occasion of much perplexity to the rabbis.

By the close of 1852, Mr. Pauli had baptized sixty sons and daughters of Abraham, most of whom he testified were leading a consistent Christian life. Ten years later this number had been doubled. In addition, there were in Amsterdam, as in other places, a not inconsiderable number of Jews living in the full conviction that Jesus was the Messiah, but lacking the courage to publicly avow their belief. Cases of this nature were

constantly coming to the knowledge of the missionaries. A striking instance occurred at the Hague in 1862, when a Jewish gentleman in the course of conversation made the following statement: "I must acknowledge," said he, "that the time appointed for the coming of the Messiah has long since gone by, from what you just now quoted from Haggai and Daniel. He certainly was to have come while our Temple was still standing. *I must also tell you, that I myself, and very many Jews with me, are praying daily, morning and evening, that God may not lay the sin of our Fathers, in having rejected and crucified Jesus of Nazareth, to our charge.* This is my upright and sincere confession before God and man, and that of many of my brethren in this town: for this Jesus was innocent of all they charged Him with."

In 1874, the Rev. C. W. H. Pauli commemorated the fiftieth year of his baptism, when he was presented by a number of proselytes and a few Christian friends in Rotterdam with an appropriate testimonial.

Though now enjoying full political rights, the position of the Jews in Holland, *socially*, is still one of isolation, indicating the continued existence of national prejudice.

GERMANY.—The improved condition of the Jews in Germany was due to two causes in particular. There was first of all the favour shown them by Frederick William, King of Prussia, and more especially by his son Frederick the Great, who, according to Da Costa, had remarked that, "To oppress the Jews never brought prosperity to any Government." But "the change in the condition of the Jew, socially as well as intellectually and religiously, is mainly traceable to the writings and influence of Moses Mendelssohn, a man who in any com-

munity would have earned the epithet of Great. 'He was,' says Dr. McCaul, 'one of those remarkable persons whose intellectual energy enables them to attain to eminence in spite of poverty, unfavourable circumstances, and infirm bodily constitution. Educated a rabbinical Jew, he had to overcome his own prejudices and those of Christians. But he gradually triumphed over all difficulties, and was at last acknowledged, both by Jews and Christians, to be in some respects one of the first of his contemporaries.'"[1] The reforms, however, which Mendelssohn by his writings introduced were not of a religious character. Comparing him with Luther, Dr. McCaul says he "endeavoured to tread in the steps of Aristotle and Plato. Luther was a follower of Moses and the Prophets. Mendelssohn inspired his nation with a love of philosophy and polite literature. Luther kindled a flame of zeal and love for the truth of God's Word. In a word, *Mendelssohn communicated Gentile civilization; Luther preached the faith of Abraham.*"

Berlin was visited in 1817 by the Rev. Lewis Way, with a view to future operations. Among those who did much to foster the work among the Jews of that city in its early days were Sir G. H. Rose and Professor Tholuck; and one of the firstfruits of the mission was a distinguished student of the university of the name of Reich, whom Way found one day studying with deep attention Bishop Horsley's edition of Sir Isaac Newton's works, and who, "putting a Hebrew Testament into his hands, told him he would never discover what he sought

[1] "It is a remarkable fact," wrote one in 1850, "that of all the Mendelssohn family, so widely branched out, there is only the present *Chéf* of the house who is a Jew; all the rest, even the children of the latter, are Christians."

for, until with prayerful and impartial attention he looked for it in that book." The Testament was studied accordingly, with the result that he resolved to abandon the pursuit of the medical profession, and to devote himself to the ministry. Mr. Reich, his wife, her sister, and his two children were publicly baptized in the Dome Church. Another baptism about the same time was that of a soldier, and the proceedings connected with the event derived their importance from the circumstance that the King of Prussia was one of his godfathers.

As yet the mission had not taken definite shape. But a local society was formed in 1822, under the sanction of his Prussian Majesty. Not long afterwards the friends of the mission were greatly cheered by two young Jews, under training as rabbis, who had found their way to Berlin from Berditchef, a town of Russian Poland, by way of Memel, a distance of 1,300 miles, with the object of obtaining further instruction. In order to accomplish their purpose they literally sacrificed wives, children, home—everything, in short. On the occasion of their baptism their Royal Highnesses, the three eldest sons of the king, and many other persons of rank, were their sponsors. They were followed by another Jew from the same town. On his arrival at Berlin, he first inquired of the rabbi for his two apostate friends, and was sharply reprimanded for his pains. Going into the principal street, he went from shop to shop until he stumbled upon a Christian tradesman who was able to furnish him with the desired information. He, too, in a very short time embraced Christianity.

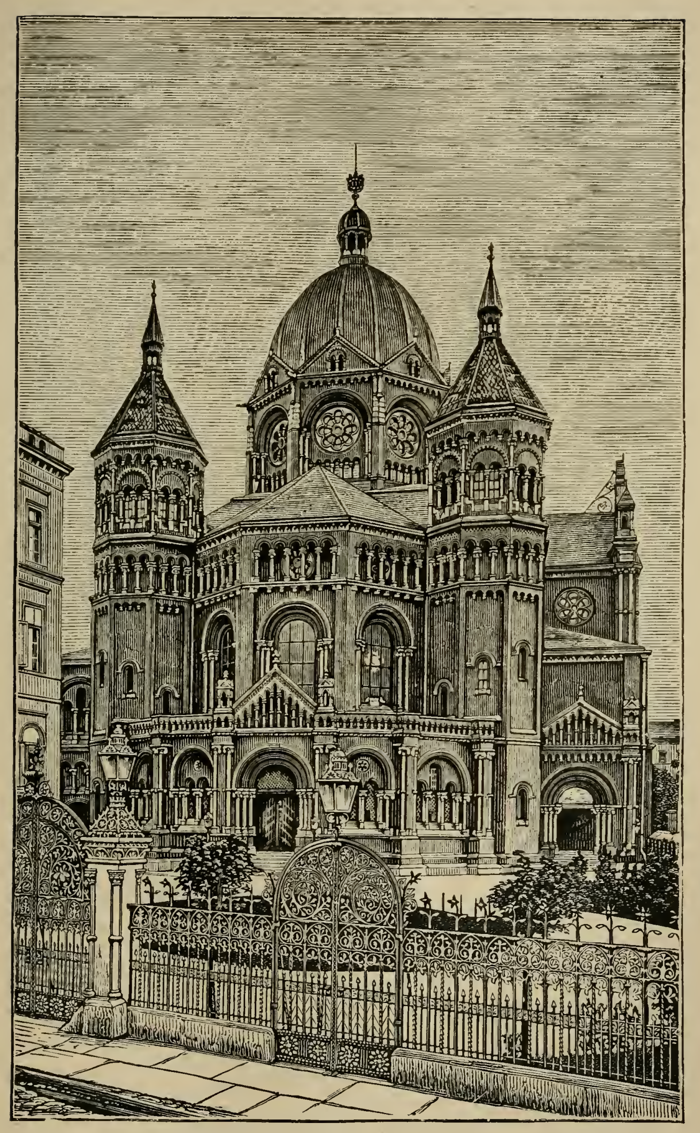
Königsberg and Danzig were occupied in 1827; Frankfort-on-the-Maine in 1838; Breslau, in Silesia, in 1850; and Hamburg in 1855. The Rev. J. C. Hart-

mann retired last year from active service, after nearly fifty-five years' missionary labour in the Jewish field, thirty-two of which were spent at Breslau. On a review of this lengthened period, Mr. Hartmann remarks on the immense difference perceptible between the Jews at the time he commenced his career and now. In a religious point of view, he says, there can be no doubt that they are more and more turning away from the God of their fathers and His Holy Word, and inclining more and more to infidelity. Mr. Becker, after being expelled from Poland, was located at Hamburg, and continued to labour there with many tokens of success until his death in 1863.

One of the most important events connected with Jewish missions on the Continent was the erection of Christ Church at Berlin, at a cost, including the ground, of £6,500. It was completed in 1864. On the occasion of the opening services, which were very largely attended, His Majesty the King, who was unable to be present in consequence of pressing public business, sent a kind message expressive of his interest in the undertaking.

For many years past the mission at Berlin has been under the efficient superintendence of the Rev. Professor Paulus Cassel, D.D. He has a well-filled church, and the largest Sabbath-school in the city. On Christmas Eve, 1881, there were no fewer than 1,200 children present. The number of adult members who partook of the communion the week before Easter, 1882, was about six hundred.

For the last eight years Professor Cassel has edited a weekly paper. It is read by many Jews, and has been of the greatest use. In other ways the press has proved



JEWS' SYNAGOGUE AT BRESLAU.

most helpful. A learned and influential man having, in 1880, published an article containing hostile and unjust assertions respecting the Jews, the professor met it with a pamphlet, "For the Jews." Seven thousand copies were distributed within a few weeks. The effect on the minds of the Jews was very marked, and numerous letters of thanks reached him from Jews of all classes.

ITALY.—In 1855 the Rev. C. L. Lauria, having been compelled to leave Cairo on account of his wife's health, took up his residence at Turin, removing afterwards to Leghorn; from which places, as centres, he visited the principal cities of Italy. The work was afterwards extended to Rome and Trieste, the Rev. S. B. Burtchaell being the Society's pioneer missionary in the imperial city, where the Jews are confined to the district called the Ghetto. Since the lamented death of Mr. Burtchaell, the mission has been carried on by his widow, who devotes herself especially to the spiritual welfare of Jewesses, whom she visits in their houses in the Ghetto. Two schools for young Jewesses are conducted by her, one being a night-school, attended chiefly by girls who are apprenticed to the old-clothes menders. Religious instruction is the chief object in both schools. The estimation in which Jewish females are held will be seen from the fact that no religious instruction whatever is provided for them by the Jewish community, and that they are invited to attend the synagogue only twice a year. Mrs. Burtchaell is now a welcome visitor, generally speaking, in Jewish homes.

As regards FRANCE, the author of "Our Missions" states that the year 1789 "not only originated a new era

for the Jews there, but inaugurated a course of events which has ever since been silently but effectually modifying the condition of the Jews all over the world." A missionary was settled in Strasburg in 1826, many other cities both in France and Switzerland, in which Jews in any considerable number resided, being also visited. Paris was occupied as a permanent station in 1856, and is at the present time the only station in France occupied by the Society. The missionary's work is of a fourfold character: (1) street conversations; (2) conversations at the cafés; (3) house visitation; and (4) visits received from Jews. The Lord has owned these various means for the spiritual welfare of the Jews in Paris. The missionary having endeavoured to enlist the interest of a Jewish student for religion in general and for Christ in particular got for reply, "I am of no religious principles." He, however, was prevailed on, though very reluctantly, to accept a copy of the New Testament. "Eight months elapsed. Your missionary had quite lost sight of him, when a few days ago the young student presented himself at his door. 'Sir,' he said, with great emotion, 'you forced upon me this book,' holding forth the New Testament, 'and I come now to thank you for the gift which I so unwillingly accepted. For the last eight months this book has been my study day and night; and oh, if you knew what a changed man I am now! for its contents have brought peace and consolation to my troubled soul. I have kept out of your sight all this time, for, being in straitened circumstances, I feared to make upon you the impression that I seek temporary help. Now the tide of fortune having turned, I come to place myself under Christian instruction, which I hope you will not refuse."

Turkey.—As early as 1826 the attention of the committee was directed to Constantinople, the capital of the Turkish Empire, with its 60,000 Jews, by the Rev. Mr. Leeves, agent of the Bible Society. He stated that "a society has been formed, consisting of two hundred individuals, some of them Jews of consequence, who are discontented with the trammels of superstition in which they are held by their rabbis;" and that "great alarm has been excited amongst the latter, who are using all their influence to reclaim the malcontents, but without effect." A most bitter persecution was raised in the following year against all who were suspected of holding intercourse with the missionaries. One of the earliest victims of this persecution, Jacob Levi, openly confessed Christ by baptism fifteen years afterwards. He had been sixteen times in prison on account of his faith—in one instance for upwards of nine months at a stretch. He was also cruelly bastinadoed. When exhorted by a rabbi that if he would declare himself "a good Jew" he would suffer nothing, his answer was: "No, I am a Christian; the Messiah is come. If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah."

Notwithstanding the opening to which Mr. Leeves' representations pointed, mission work was not commenced by the Society until 1835. At the outset especially it was carried on under peculiar difficulties, owing to the intense feeling excited by the defections alluded to, and to the unfriendly attitude of the Turkish Government. But the work advanced in spite of all opposition. In 1840 a school was established, and a medical department was also added, the latter being placed under the superintendence of Mr. Gertsmann, who had been compelled by ill-health to leave Jerusalem. In

1858, the Society's jubilee year, "The Children's Jubilee Memorial Fund" was started. Its object was the erection of school buildings at Constantinople as a memento. These buildings, opened in 1864, contain about 150 children. 734 persons attended the services during 1881. In addition, thirty-six were known to have been kept away through fear, the mission-house being watched and spies sent to take down and report the names of those present. The Saturday meetings for reading, discussion, and prayer also attract a considerable number.

SWEDEN.—The Society extended its operations to Sweden, which had been visited by Mr. J. C. Moritz—first in 1827, and again in 1833; but the work was not fairly commenced until 1843, when this devoted missionary selected GOTHENBURG as his headquarters; Stockholm, Hamburg, Copenhagen, and other important towns being visited by him from time to time. Fruit of the highest kind was not lacking. Specially noteworthy is the conversion of two sisters of the name of Moresco. They were baptized in 1847, the Queen having sent a pious lady of her Court to stand in her stead as godmother. A great stir was also created in the Jewish community in 1851, in connection with the case of a Jewess at a hospital in Stockholm, who had during a protracted illness, by means of her fellow-patients, become acquainted with the doctrines of Christianity, and who after a course of instruction was baptized while still on her sick bed, notwithstanding every effort on the part of her friends to prevent her from renouncing Judaism.

MOLDAVIA and WALLACHIA, known as the DANUBIAN

PRINCIPALITIES, and containing a large and influential Jewish population, afforded another inviting field of labour. And accordingly, two missionaries were sent by the Society in 1846 to Bucharest, and one in 1851 to Jassy. It may suffice to furnish two extracts illustrative of the work at Bucharest. The first is from the Society's Report for 1859, and is as follows :—

"The three youthful confessors (from our school), alluded to in my last year's report, have not been lost sight of by me. One of them told his father in my presence, 'although you kill me I shall become a Christian ;' and his parent was not unmindful of what he had said, for he kept him chained up to the family table day after day for a month ; and, on one occasion, beat him to such an extent that the blood flowed from his lacerated back. On relating this, he was asked, 'And what do you now think and feel ? Is Jesus yet dear to you ?' '*Oh, yes*,' he replied, '*I cannot read of Him, but I do every day pray to Him*.' This was accompanied by a gush of tears. As a boy of fourteen years of age, he has already suffered for Jesus' sake, and promises to cling to Him in life or in death. The second, previous to his returning to his parents in Russia, came and begged me to give him a New Testament and a parcel of Jewish and Hebrew tracts, the former for his own use, and the latter for distribution amongst the Jews and his acquaintances on the road. '*I must and shall yet become a Christian*,' was his parting remark. The third is now an apprentice, and respected by his master for his conduct ; affectionate in his bearing towards his parents, he is beloved by them, and is regarded by the mission as a promising character. He continues to profess a belief in Jesus as the Saviour, communicates to his parents what Jesus did, recently bent the knee with me in prayer offered up in Jesus' name, and is one of the most eager readers of the school library."

The second extract relates to the same station, and is reported by the Rev. F. G. Kleinhenn in 1874.

"In one instance," writes Mr. Kleinhenn, "a Jew tore up a St. Matthew's Gospel (Judeo-Polish), and scattered the fragments in the coffee-house, spitting upon them. Others present picked up

pieces of it and read them. One said he would like to know what preceded it; and another wished to learn what came after. The result was that the torn copy caused the purchase of *ten* copies; and the agent of the wicked one was the coadjutor of the missionary colporteur. The town in which this occurred was the seat of a Chasidic (rabbi or saint)."

Persia.—In 1844, four missionaries were sent to Baghdad with the view of labouring among the Jews of Chaldea and Persia, the Rev. H. A. (afterwards Dr.) Stern being among the number. Baghdad was regarded as a suitable centre from which to operate on the surrounding regions. The results of a journey into Persia undertaken by Mr. Stern were so encouraging as to induce the committee to direct him to take up his residence for a year at Ispahan; and he and another missionary arrived there accordingly in 1847.

Unfortunately the death of the governor had the effect of throwing the whole country into anarchy and confusion. The position of the missionaries was in consequence one of extreme peril; and as the committee were unsuccessful in securing for them consular protection, and the Jews were deterred by Mohammedan outrages from having intercourse with them, it was deemed prudent after ten months' residence to leave the country. The greatest difficulty, Dr. Stern testified, with which a missionary to the Jews in Persia has to contend is Islamism. "The poor exiled Jew," he states, "who in his iron bondage only thinks of the calamity which threatened his brethren a few years ago in Hamadan, the dangers that awaited those in Teheran, and the massacre which actually took place in Meshed, imagines that no greater evil can befall his people than their giving a public preference to Christianity before Islamism. It is indeed impossible to

conceive the errors which fill the mind of the Jews in Persia."

On his return to Baghdad, Dr. Stern devoted himself to the circulation of the Scriptures in Syriac, Arabic, Turkish, Persian, and Armenian. These, he afterwards discovered, had found their way into regions which were shut against the missionary. When in 1848–49 he penetrated into regions never before visited by a missionary, he was agreeably surprised to find his unbelieving brethren already in possession of the New Testament and the "Old Paths," which had been scattered thus far by the Jews themselves. A similar experience is recorded by Mr. Brühl in connection with a journey undertaken by him in 1855.

Dr. Stern returned to Persia in 1852, and in the course of his journeyings met with numerous proofs of the value and influence of God's own written Word; but the time had not come for carrying on regular mission work in Persia; which accordingly was confined to Baghdad and the country around, until about 1866 when the missionaries were withdrawn from that field, after arrangements had been made for the continuance of Bible distribution.

But the leaven of the Divine Word had been silently at work; and in 1879 the Jews of Hamadan (the capital of the Jewish colony in Persia) sent an appeal to the London Society, describing their position in these terms: "Your humble servants have been for a long time searching the Holy Books of the Old and New Testaments to discover the truth in Jesus Christ, and have earnestly prayed the Lord and His Jesus to reveal to us their mystery. . . . This we have got through the mercy of God alone, and not, as you have been misinformed, by any human agency." In response, the committee sent

out the Rev. Joseph Lotka to re-open the Persian Mission. He arrived at Hamadan in October, 1881. On his way thither he met with one of the secretaries of H. B. M.'s Embassy at Teheran, who informed him that there would be no impediment in connection with the circulation of the Scriptures among the Jews. It was a further satisfaction to find shortly after his arrival that the books and tracts which Dr. Stern and Messrs. Brühl and Eppstein had left in former years had proved a blessing to many. Some of these he found in the house of the late Dr. Aga Jan, who was the first fruit of the mission, and had suffered persecution and loss of property for Christ's sake. The mission services, which are well attended, are held in his house, his son being mission assistant.

VI.—MISSIONS TO THE JEWS IN NORTHERN AFRICA AND ABYSSINIA.

THE only other of the London Society's fields to which it is needful briefly to advert is that of NORTH AFRICA. Mr. Nicolayson and Mr. Farman having at the Society's request visited the Jews at Tunis, Tripoli, and Algiers, and their report being of an encouraging nature, the Rev. F. C. Ewald was, in 1832, sent to Algiers, which had just been conquered by the French, and which contained about 7,000 native and many European Jews. His entrance on the work was very discouraging. At the custom-house, when his boxes of Bibles were

opened, he was told that he had "chosen the worst part of the world for his good intentions, and that he could do nothing there," that the Jews were the worst set of people in the world, and that most of the Europeans who had come over there were the outcasts of society. "This book, the Bible," he replied, "has already done great things, and I trust the Lord will also bless it in this country."

Mr. Ewald set earnestly to work, holding service at his lodgings on the Lord's Day, establishing a weekly Bible-class, visiting the Jews at their houses, and exposing Bibles for sale daily in the market-place—this last affording him excellent opportunities of commending Christ to Jews and others. While so engaged his labours were unexpectedly arrested in consequence of instructions from the French Governor-General, conveyed to him by the English Consul-General, to abstain from all preaching. It was a great disappointment, the more so that the field was a most promising one. But his way seemed to be hedged up; and, accordingly, after he had been a year in Algiers, during which much precious seed had been sown, he removed to Tunis, where there was a Jewish population of at least 30,000 souls. The door, especially for the distribution of the Scriptures, was most encouragingly open, 398 copies having been sold during the first three months. The demand steadily increased, and during 1838 no fewer than 5,000 copies were sold and distributed for the Bible Society, and, in addition, about half that number for the London Society. A school was established in 1855, the number in attendance having risen in 1861 to close upon one hundred. A girls' school, supported by private benevolence, was added in the following year. Of the entire number of scholars eighty-six were

Jewesses. The missionary wrote: "My feelings can be better imagined than described when, early on a Christmas morning, a pretty little Jewish girl, dressed in her holiday attire, and accompanied by an elder sister and her cousin, came to wish me a *buona festa*, and then went on to recite, in Italian, 'The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a Child is born, unto us a Son is given,' &c., and concluded by repeating Psalm cxix. 105, 'Thy word is a lamp unto my feet, and a light unto my path.'"

Since then decided progress has been made. In 1874 the numbers on the register were—boys, 72; girls, 92; total, 164. In 1881 they stood thus: boys, 180; girls, 320; total, 500. A Jew, who had himself been educated in the mission school, brought his boy. "I wish," he said, "that my child should have his mind formed and character trained in a Christian school; let the child imbibe the pure principles of the gospel, and he will be a better man when he grows up." He added, "In Jewish schools they try to reach the intellect; a Christian teacher tries to reach the heart as well as the mind."

The work had been extended to Oran about 1840, and to Constantina in 1858. As showing the interest excited among the Jews of the first-named town, let the following extract from the missionary's letter suffice: "I took a New Testament out of my pocket and said, 'This is the book that speaks of Jesus of Nazareth, who came at the time foretold by the prophets, and fulfilled all they said respecting the Messiah,' &c. All their eyes were turned towards the book, and one of them came forward and requested me to allow him to read a little in it. I said to him, 'Take it, it is yours; read it, and may God bless

it to your soul.' He stretched out both hands, and seizing the book together with my hand, he kissed them both. Several Jews immediately surrounded him in order to get a glimpse of the New Testament. I then took the others out of my pocket, on which several immediately made a rush for them; and they each kissed my hand and the book before they opened it. The three following days my room was literally crowded with Jews from morning till evening, and several said to me, 'What shall we do? tell us how we are to act in order to receive instruction from you, and be safe from the violence of the Jews and Moors.'"

The mission at Oran was discontinued for some years, but was resumed in 1850 by Mr. H. A. Markheim, who testifies that even from the outset of his settlement there were days when the Jews flocked to him in such numbers that it was impossible for one individual to attend to them all. And it is encouraging to read that "the Chief Rabbi, under direction of the Government, made proclamation in the synagogue that no Jew should use offensive language, or dare to molest the missionary in any way under pain of severe punishment." Nevertheless, there were even in Oran very serious obstacles in the way of a public profession of Christianity on the part of the Jews. As put by a young Jew holding an official position under Government—and the remark is all but universally applicable—"I should be discarded by my nation," said he to Mr. Markheim, "and despised by the Christians if I were to embrace Christianity; I should lose my place immediately if I were to be baptized."

The Rev. J. B. Ginsburg, too, testifies to the interest taken in the Society's Bibles by the Jews of Constantina. Thus we find him writing: "How often have I met on

the Place Caravanserial—the great rendezvous of Jews—rabbis with open Bibles disputing with their inferiors about prophecies; and when I passed the bazaars, even on market-days, I generally observed one or two Jews together reading prophetic portions of the Old Testament. Days formerly consecrated to Talmudical Commentaries, or Cabbalistic dissertations, are now, by aged and earnest-minded Chachams, employed in examining the sacred code, our tracts, Bunyan's 'Pilgrim's Progress,' Dr. McCaul's works, and the New Testament."

When Mr. Ginsburg was transferred, in 1864, to Algiers, his departure evoked quite an extraordinary amount of interest and feeling, much regret being expressed both beforehand and on the morning when he took his leave, the street being well filled by Jewish and Christian friends as early as five a.m.

Owing to the increase of Romish influence and expatriated Republicans, the prosecution of missionary work among the Jews had become exceedingly difficult. It was therefore considered expedient that Mr. Ginsburg should forthwith transfer his services to the town of Mogador, in Morocco, which accordingly he did in 1876. For a time all went on encouragingly enough. But in 1878 Morocco was visited by the scourge of famine, followed by disease, resulting in the death of many thousands in Mogador, to which starving multitudes from the country had fled in search of food. Then came persecution, with the arrest and incarceration of Job Dahan, an agent of the mission, and an injunction to the others to leave Mogador. To these proceedings were added the seizure and robbery of their mules, &c., without the missionaries being able to obtain any redress. But matters took a more serious turn when the

acting English Consul withdrew from Mr. Ginsburg the protection which for several years he had received. Other forms of persecution were resorted to, and the schools and colportage were carried on with the utmost difficulty. Mr. Ginsburg removed temporarily to Marseilles, and afterwards visited Egypt, disseminating gospel truth among the Jews in Cairo and Alexandria. He is again at Marseilles, and indulges the confident hope that he will ere long be allowed to return to Morocco, and that all that has happened will be overruled for the future welfare of the mission there. Meantime he finds many opportunities of usefulness at this important French seaport.

Messrs. Lauria and Goldberg arrived at Cairo in the beginning of 1847, where the number of resident Jews, though limited, was largely increased by those who were constantly passing through it *en route* for other places. It was not long ere the spirit of rabbinical intolerance was aroused, and a *cherem*, prohibiting the reading of the "Old Paths," was proclaimed in all the synagogues. This celebrated work by Dr. McCaul, which had many years before exercised a helpful influence in favour of Christianity in Poland and in Russia, was in great demand here by the learned Israelites.

A touching proof of the influence gained by Mr. Lauria, after he had been only about eighteen months in the field, was afforded on the occasion of his wife's death, when the Jews on hearing of his bereavement came to condole with him, and to offer him assistance. Still more striking was the fact, that "the coffin was carried to its last resting-place by sons of Abraham."

Mr. Lauria having left Cairo in 1853, owing to the state of his health, he was succeeded by the Rev. J. C.

Reichardt, who in 1856, opened a school for Jewesses which soon numbered fifty-five scholars, notwithstanding the determined opposition of the Chief Rabbi. A Bible depôt also, opened in 1859, was a great success, so that we find Mr. Reichardt writing: "I consider it an especial cause for thankfulness that, in the principal thoroughfare of Cairo, in the very midst of the Jewish shops and bankers, we have now a place where we can publicly, and without let or hindrance, not only sell the Scriptures, but invite all who take any interest in the subject to discuss the important truths contained in them, and listen to the message of salvation."

Mr. Reichardt left Cairo in 1864, and was subsequently stationed, first at Corfu, and then at Alexandria, to which city many Jews had removed with their families from Cairo. In 1874, Mr. Reichardt was again transferred to Damascus, and since then Alexandria has been without a resident missionary. But the depôt for the sale of books and tracts has been maintained.

The attention of the Society having been called to the depressed condition of the Jews in Abyssinia by some missionaries who had been sent thither by Bishop Gobat, the Rev. H. A. Stern was deputed in 1859 to visit the country and report upon their state. "He found the country ripe for missionary labour, and met with the greatest eagerness to hear the Word of life." Accordingly, on his return in 1861, the services of Mr. J. M. Flad, one of the missionaries previously sent by Bishop Gobat, were engaged.

Much joy was experienced in 1862, in connection with the baptism of forty-one Falashas, or Abyssinian Jews, viz., nineteen men, eleven women, and eight boys and girls. Persecution followed, and some of the converts were

called to witness a good confession before the king. It having been considered advisable that Mr. Stern should return to Abyssinia, he proceeded on his journey in October, 1862, accompanied by Mr. Rosenthal and his wife. They reached their destination in safety, and for a time matters went on encouragingly. But in October of the following year the missionary party were imprisoned and cruelly beaten, by order of the king.

Four young Falashas, who had been sent in 1871 to the institution at St. Chrischona to be trained for missionary work, returned in 1874 to their native land under the charge of Mr. Flad. While in Egypt, he had an audience with the Viceroy, who appeared to take much interest in the object of the mission, and granted the missionaries a free passage as far as Massowah, as well as camels, &c., for the land portion of the journey.

Mr. Flad, though allowed to enter, was not permitted by the king to remain in Abyssinia. The Falasha agents were in consequence left to their own resources. Previous to his departure, Mr. Flad had some conversation with Bishop Athanasius, a Coptic monk, who assured him of the interest he took in the Falashas, and said he would sanction the mission only as long as the converts became members of the native church, but positively prohibited the establishment of a Protestant church. He however assented to Dagoosa and Assasso, where there were numerous converts, being recognized as mission stations. Mr. Flad was summoned to visit the king the following morning. After the missionary had offered several presents, among which was a handsomely bound Ethiopic-Amharic Psalter, with which his Majesty expressed himself much pleased, Debtera Beroo and

Aragan (two of the native agents) were introduced, reference being made at the same time to the three brethren at Djenda. Mr. Flad then inquired whether these agents would be permitted to teach, and, by the help of God, to convert the Falashas to Christ. To which the king replied that "he loved the Falashas, because they were the descendants of Abraham, and that if they would become Christians, he would love them as brethren in Christ. "If those who are my subjects," he said, "teach them, and bring them for baptism into our church, I shall be happy, and promise to give them my protection; but I do not wish to have any Europeans in my country." After this he made a long pause; then he resumed his speech: "I like the English, but don't be grieved when I say I do not wish to have any European in my country. Let them (the Falasha brethren) teach and carry on the work you have begun."

For some time much anxiety was felt on account of the native agents, no information having been received from them. When at length, in 1877, news did reach the Society through Mr. Flad, it was found that the work had been making satisfactory progress in their hands, notwithstanding persecution on the part of the Christian Abyssinian priesthood. Since then reports of a truly touching character have reached Mr. Flad from time to time. In 1878 an asylum with two boys was started at Djenda, in the hope that the children of the proselytes might gradually be gathered into the institution.

From the last Report, we learn that fifteen camel-loads of Scriptures and tracts, which Mr. Flad sent from Matamma to Woachny, the first Abyssinian village, were by King John's order conveyed to Djenda, one of the

Society's stations. The king received his second letter so favourably, that he immediately ordered his governor at Dembea and Tschelga, to send on the books at Government expense to Djenda. On the delivery of the book-cases, one of the agents wrote: "The Lord hath done great things for us. He made the king's heart friendly towards us, and gave us an open door in our country for His Holy Word. All of us are fully employed in circulating God's Word and tracts."

VII.—A PIONEER CHURCH.

For well-nigh thirty years the London Society, whose operations we have endeavoured, though very imperfectly, to describe, was the sole organization in this country for the conversion of the children of Israel. In due time, however, the growing interest in them found expression in one church after another. To the Church of Scotland belongs the honour of having been the first, in its ecclesiastical capacity, to espouse their cause. As the result of overtures sent up by Presbyteries, the General Assembly of 1838 appointed a committee to consider the same. On the suggestion of the late Dr. Candlish, who took the deepest interest in the Jews, the committee were led to appoint a deputation, with instructions to obtain, as far as possible by personal visitation of the countries where the Jews are chiefly located, all needful information regarding their condition, the means in existence foi

promoting their spiritual welfare, and the most promising openings for commencing operations among them.

The Church was singularly favoured in the members composing the deputation. Their praise is in all the churches of this country, and far beyond it. They were Dr. Alexander Black, Professor of Divinity in Marischal College, Aberdeen; Dr. Alexander Keith, of St Cyrus, the accomplished author of the "Evidences of Fulfilled Prophecy," and other works; the Rev. Robert Murray McCheyne, of St. Peter's, Dundee; and the Rev. Andrew A. Bonar, the biographer of McCheyne.

After conferring with the office-bearers and members of the London Society for the Conversion of the Jews, and other Christian friends in the metropolis, the brethren were commended to the Lord in Regent Square Church. On April 12, 1839, they set sail from Dover, and proceeded by way of France, Italy, Malta, Greece, Egypt, and Palestine, which they entered from the south, returning by way of Constantinople, Hungary, Germany, and Holland. The details of their journeyings and the results of their inquiries will be found in Messrs. Bonar and McCheyne's "Narrative of a Mission of Enquiry to the Jews." The deputation submitted their report to the General Assembly of 1840, when it was unanimously resolved—THAT THE CAUSE OF ISRAEL SHOULD FROM THAT TIME FORM ONE OF THE GREAT MISSIONARY SCHEMES OF THE CHURCH.

On that occasion Mr. McCheyne addressed the Assembly for the first time. Speaking for himself as well as for his brethren, he said: "Our hearts do burn within us to lay before the Church, not only a summary of the information we have received, but also, if possible, to communicate the vivid feeling of compassion given to



JEW WITH PHYLACTERIES.

ourselves by seeing the dry bones in the open valley, very many, and very dry. Could we but carry our fathers and brethren through the scenes we have witnessed: could we but convey the feelings imparted by seeing the Jews upon the ground in prayer, beside the old temple wall at Jerusalem, and give you the feelings we had when we met in every street of several towns a bearded son of Abraham; or convey to you the deep feelings of compassion with which we observed the thousand ways in which they are going about to establish their own righteousness: could we let you see how they wear their phylacteries,[1] make pilgrimages to Jerusalem, and in many other ways attempt to gain the favour of an offended God (all the inventions of men),—I am sure that one thrill would run through the whole of the Church, and that there would be but one fervent prayer to the God of Israel, 'O that the salvation of Israel were come out of Zion!'"

In closing his heart-stirring address, Mr. McCheyne remarked: "Is it not a remarkable fact that in the very year in which God put into the heart of the Church to send a mission of kind inquiry to Israel, God visited His people in Scotland by giving them bread in a way unknown since

[1] Phylacteries are leather cases, containing strips of parchment, on which are written the following passages of Scripture: Exod. xiii. 1–10, 11–16; Deut. vi. 4–9; xi. 13–21. The leather box is divided into four parts, or little cells, in each of which one of the four passages of Scripture is placed, written on the parchment with extreme exactness, every small vacancy being filled with the hairs of a clean animal, that the writing may never be shaken, but the cavity made as nearly air-tight as possible. Some of these phylacteries are made for the head and some for the hand. They are only used now at morning prayers. In our Saviour's time they were supposed to guard men from evil influences.—*The Jewish Advocate.*

the days of Cambuslang and Moulin? Should not this fact put to shame all our doubts and fears, and cause us to remember the promise of the prophet, 'From this day will I bless you'? The more that the Church comes into the mind of Christ and the mind of God, the more blessed will she be both at home and abroad. . . . Shall we be ashamed to join Emmanuel in the cry of tenderness: 'O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings!' Shall we be ashamed to have the mind of Paul, 'I have great heaviness and continual sorrow in my heart, for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites;' 'My heart's desire and prayer to God for Israel is that they might be saved'? Shall we be ashamed to drink deep of the same spirit of which the mighty Paul drank, and to have the same heart? Shall we not wish that every Christian in Scotland might love as Paul loved, and pray as Paul prayed?"

The General Assembly of 1841 issued an address "To the Children of Israel in all the Lands of their Dispersion." It was extensively circulated not only in this country, but also in Europe and Asia, having been translated into various languages.

The committee were earnestly desirous of commencing operations in Palestine, which it was considered had pre-eminent claims; and Safet, a town perched on the summit of one of the mountains overlooking the sea of Galilee, had been specially recommended by the deputation. Jassy, in Moldavia, with its 40,000 Jews, besides the thousands of Jews from Russia, Austria, and Poland, who visit it annually, was selected as the more suitable

field, and thither accordingly the Rev. Daniel Edward, shortly after his ordination on March 11, 1841, accompanied by Mr. Hermann Philip, a converted Jew, proceeded as the Church's first missionary to God's ancient people. This devoted friend of Israel is still actively engaged in missionary work among the Jews of Breslau, in Silesia.

Mr. Edward was followed in August of the same year by Dr. John Duncan, of Milton Church, Glasgow, afterwards familiarly known as "Rabbi Duncan," on account of his extensive rabbinical learning, and the peculiar way in which he identified himself with the lost sheep of the house of Israel. His destination was PESTH, in Hungary—the Church's second station—containing a population of between 80,000 and 90,000, of whom about 12,000 were Jews. The way was providentially prepared for commencing the mission there by the friendly and helpful action of the wife of the governor, the Archduchess Palatine, who had visited Dr. Keith when suffering from a dangerous illness on his return from the Holy Land, and from whom she had received much spiritual benefit.

At the very beginning of the work in Pesth, Dr. Duncan was joined by two like-minded colleagues, the Rev. Robert Smith, now of the Free Church, Corsock, Kirkcudbrightshire, and the Rev. W. O. Allan, now or recently of Madeira. Shortly afterwards Mr. W. Wingate resigned a lucrative mercantile profession in Glasgow, and proceeded to Pesth to aid in the work. He was ordained in 1843.

Mr. Edward found Jassy to be a peculiarly difficult field—one in which the weeds of enmity to the truth were rank and strong—where the people were oppressed, degraded, and semi-barbarous. With little to encourage

on the part of the general community, he had also to bear the opposition of the Government, who for a considerable time opposed the opening of a school. But he was not left without tokens of the Divine blessing, though the privilege of admitting Benjamin Weiss, the first convert, by baptism into communion with the Church was not vouchsafed until April 15, 1844. The event caused quite a ferment among the Jews, a meeting of all the ruling men being held the next morning with the special object of adopting measures to compel Weiss to grant a divorce to his wife. Much excitement and persecution followed, calling forth from Mr. Edward the remark that "One such week as that which is just passed was worth a whole year's waiting." Two weeks later another Jew was baptized under interesting circumstances. To him Weiss, who was, Apollos-like, mighty in the Scriptures, proved very helpful. But the most remarkable baptism which took place in the earlier years of the mission was that of Rabbi Nahun Birman, with three, and subsequently a fourth, of his children. Eminent for his knowledge of the Law, of unblemished character, he was selected for his sanctity to blow the trumpet at the solemn feast. When at length the decisive step was taken, and he was seen, "in sign of his altered faith, walking through the streets with an altered dress, having left the Oriental garb for the European, the external commotion corresponded to the previous conflict within; the rabbi wept, and tore his hair and beard, and the city was in an uproar, till the tumult was suppressed by the authorities."

At Pesth the missionaries were earlier gladdened by most precious firstfruits. From the first there was an encouraging attendance on the services of the mission; and such was the respect in which Dr. Duncan was held

among the Jews of the city, that the place in which he preached was called by them "the synagogue."

During 1842 about thirty inquirers were under Christian instruction, the spirit of inquiry being greatly promoted by a most welcome visit from the Rev. Wm. G. Schauffler, missionary from the American Board to the Jews at Constantinople, and by a more prolonged visit from the Rev. Charles Schwartz, a converted Jew, and at that time an agent of the London Society. It was while the mission was in this peculiarly interesting state, when fact after fact was being brought to light disclosing the manifest operation of God's hand in its midst, that the founder of the mission was compelled, through the failure of his health, to remove to the more genial climate of Leghorn.

Early in 1843 the first converts of the mission were admitted by baptism into the fellowship of the church. These were two young medical students, one a professed Protestant and the other a Jew. Along with these was young Adolph Saphir,[1] a boy of the age of twelve, in whose heart there appeared to be a remarkable work of grace, concerning whom Mr. Smith remarked that "he felt confident that this child, if he is not being prepared for a speedy removal to another world, is being prepared for much good in this."

Not many weeks elapsed ere the entire family to which Adolph Saphir belonged—father, mother, three sisters, and two brothers—made a public profession of their faith in Christ. On the occasion of the administration of the ordinance of baptism, the father produced a power-

[1] Now the well-known Dr. Adolph Saphir of London, whose works on practical and experimental religion have been received with so much favour by the Churches of Christ.

fully written testimony to the truths of the gospel and his own experience of them. Mr. Saphir, then in his sixtieth year, was no ordinary man. He was regarded as the most learned man in Hungary, being familiar not only with Jewish lore, but also with the Greek and Roman classics, and had, even at the age of fifty-four, commenced the study of the English language with a view to his becoming acquainted with English literature. He had done much to promote the cause of education in his native land, and was the founder and principal director of the largest and best conducted school in Hungary. Being, moreover, a man of unblemished character, he was held in the greatest respect and even veneration by the entire Jewish community. All this he counted loss for the excellency of the knowledge of Christ Jesus. As might have been anticipated, the baptism of such a man, supported as he was by all the members of his family, excited a great commotion among his former co-religionists. Well it might, for no such significant event had occurred in that land for many generations. In view of it the Chief Rabbi—between whom and Mr. Saphir the closest intimacy and the greatest personal esteem had previously existed—warned him of the intention of the Jews to expel him from the directorate of the seminary, and advised him, in the event of his having fully decided to break with the synagogue, to send in his resignation, which accordingly he did. The effects of Mr. Saphir's conversion were felt not only in Pesth, but directly and indirectly throughout the whole of Hungary; while the services which he was able to render to the mission at this early period of its history were incalculable.

Such a wide and effectual door was opened in Pesth, that the committee had the satisfaction of reporting, in

1846, to the Free Church General Assembly—all the missionaries having at the Disruption cast in their lot with that Church—that during the previous three years there had been upwards of fifty baptisms. This gratifying result was well fitted to cheer the missionaries and to stimulate the Church at home at once to thankfulness and to more prayerful effort on behalf of Israel.

It had been arranged that a United Mission to Palestine should be established under the joint management of the Church of Scotland's Committee and the Mission Board of the Irish Presbyterian Church. But the arrangement to some extent fell through so far as the first-named Church was concerned. For although the Rev. W. O. Allan was duly appointed to that field, and left this country for Beyrout, circumstances led to his proceeding direct from Malta to Constantinople. On his arrival there he found that the Rev. Charles Schwartz, who had been labouring chiefly among the Spanish-Jewish children, a very numerous class in that city, had received instructions from the London Society to proceed to Hebron, and that the schools established by him would have in consequence to be abandoned. At the earnest entreaty of the American missionaries,[1] Mr. Allan undertook to conduct them until at least instructions could be received from home.

The order to Mr. Schwartz to proceed to Hebron resulted in the severance of his connection with the London Society and the transference of his services to the Free Church of Scotland, in accordance with his

[1] One of these, the Rev. W. G. Schauffler, devoted much time and labour to the superintending and printing of an edition of the Bible in Hebrew and Jewish-Spanish. Died 26th Jan., 1883.

original intention after his conversion in the Presbyterian Church of Prussia, and which he was only prevented from carrying into effect at the time by some supposed difficulty relating to the terms of admission to the Scottish Church. On the acceptance of Mr. Schwartz's services he was requested to continue the missionary work he had been carrying on in Constantinople in co-operation with the American missionaries. Such were the circumstances in which the mission at that station was commenced.

There being now no necessity for Mr. Allan remaining longer in Constantinople, he proceeded by desire of the committee to join Mr. Graham at Damascus, the place selected as the headquarters of the United Palestine Mission. The requirements of the mission, however, at the Turkish capital, where a dispensary had been opened in connection with the mission, led to his return thither—a step the more easily taken in consequence of the arrival of another missionary at Damascus from the Irish Presbyterian Church. The dispensary was placed under the superintendence of Dr. Leitner, a Jewish convert. The mission was strengthened by the arrival in 1846 of the Rev. Alexander Thomson, afterwards appointed agent of the Bible Society in Constantinople.

In the course of 1844, at the earnest solicitation of the Rev. Mr. Kuntze, one of the ministers of Berlin, the operations of the committee were extended to the Prussian capital, which then contained about 8,000 Jews and was visited by an equal number annually, and had usually about 150 Jewish students attending its university. The initiation of the work there was entrusted to Mr. Schwartz,[1]

[1] Mr. Schwartz was ordained as a minister of the Free Church in the course of 1843.

who, after some legal difficulties, was allowed full liberty to prosecute his missionary labours. For the removal of these difficulties the General Assembly recorded its grateful acknowledgments of the kindly intervention of the Chevalier Bunsen and Mr. Eichorn. After two or more years of indefatigable labour, Mr. Schwartz succeeded in gathering around him a select company of proselytes, who met regularly for worship and instruction. At one of the week-day evening meetings which Dr. Keith attended, Professor Friedland, a converted Jew, who was present for the first time, said, with tears in his eyes: "Thank God, I never hoped to have lived to see such a night as this, and such an assembly of brethren in the faith of the gospel of Christ, who are brethren in the flesh as descended from Abraham." The religious instruction of Jewish children received, as at other stations, a due share of Mr. Schwartz's attention, some fifty of whom were usually in attendance.

The political commotions on the continent of Europe in 1848 and subsequent years tested the faith and patience of the missionaries and the steadfastness of the converts in no ordinary degree. Messrs. Smith and Wingate were reluctantly compelled to leave Pesth, but were permitted to return after some months. Mr. Edward from similar causes bade adieu to Jassy, where indeed there was not much inducement to remain.[1] He betook himself to Lemberg in Gallicia, a country containing vast numbers of Jews. Though warned that he would be allowed to remain only on the condition of silence, he continued to hold meetings, and courageously maintained

[1] A recent attempt to re-establish operations at this station, though it promised fair for a time, had to be brought to an abrupt termination.

his ground. For the first few Sabbaths the attendance was three, two, one, none; but the place of meeting soon became crowded to overflowing, there being on one occasion about fifty of the highest class present.

But these missions were ere long to be subjected to a more trying ordeal.

"The grave has closed over the chief of the Assembly's missions to the Jews—the mission at Pesth. Its revival can only be as a resurrection from the dead, and in the meantime it must have its record among things that are past. . . . In the brief space of two years from its unobtrusive commencement, it so broke forth on the right hand and on the left, that the Lord's Supper was dispensed on the first Disruption Sabbath to sixteen converted Israelites, whose number that same year was more than doubled. This Hebrew Church of Christ was afterwards exposed to a trial of intense severity, both by the civil commotions of the country and by the consequent removal of its beloved pastors; but by Divine grace it stood the ordeal nobly, and came forth from the furnace purified. After a brief but most important respite and restoration, the fruits of the mission indeed are not destroyed, but the mission itself is definitively suppressed, its church scattered, its Christian associations severed, and its life-giving streams throughout the land arrested."

Such are the opening words of the Report of the Committee to the Free Church General Assembly of 1852. The summary dismissal of the missionaries took place on January 15th of that year. "No year of the mission had been so signally blessed" as 1850, alike as regards the church, the school, and Bible distribution. During 1851 also it is stated that no fewer than 11,000 copies of the Word of God had been sold and paid for; the school premises had been enlarged, and the children on the roll had increased to 360—as many as the building could accommodate. In the church, too, in the course of as many weeks, some seven or eight persons gave evidence of a saving change. The spirit of persecution increased in

virulence after the departure of the missionaries, insomuch that the venerable Mr. Saphir, then seventy-seven years of age, and highly respected in the city, had his house invested by a force of eighteen armed policemen—all his letters and papers seized and sealed up, and nothing left but a single copy of the Old Testament. The school, originated and conducted by Mr. Philip Saphir, which, on the expulsion of the missionaries, continued under the care of its own teachers, was similarly dealt with. Notwithstanding all opposing influences, it year by year not only maintained its ground, but increased in numbers and popularity. Happily, the Austrian Government had been pleased to acquiesce in the arrangement by which it had been placed under the general superintendence of the excellent Pastor Török of the Reformed Hungarian Church.

About the same time that the missionaries were driven from Pesth, Mr. Edward was ordered to quit the country under pain of being disgracefully sent away. So little time was allowed to prepare for his departure that he was unable to pay even a single visit. It was to him a bitter disappointment, as the field seemed fast whitening for a harvest, many men and even families appearing to have reached, as he expressed it, "the very threshold of salvation."

Driven from Lemberg, Mr. Edward found his way to Breslau, a city in Silesia, containing 10,000 Jews, and the only town in which there existed a seminary for training young rabbis, with three of the most eminent *literati* of the day at its head. He was greatly encouraged in beginning his labours there by the very generous manner in which the kirk-session of the Protestant congregation granted the use of their church for his preaching

to the Jews. But conspicuous above other encouraging tokens was the conversion, followed by the baptism, on the first day of 1854, of Israel Pick. He had been school inspector and preacher to the Jews in Bucharest, and by his philosophical attainments and oratorical powers had secured for himself a distinguished position. What first arrested him was "the fact that all the progress which the world was now witnessing—scientific, moral, social, and political—was identified with *Christianity*. There must be something in it, thought he ; it must have some mysterious *vitality* nowhere else to be found." On the occasion of his baptism he delivered before an audience of seven hundred persons, of whom several hundreds were Jews, a lengthened address, which a not very friendly writer in a Breslau newspaper characterized as furnishing "evidence of rare rhetorical power." The address was printed and extensively circulated throughout the continent, as were also subsequent productions from his pen. This somewhat remarkable man proved steadfast in his attachment to the Christian faith ; but owing to certain differences of judgment as to the right mode of operating on the Jewish mind, he was not so serviceable to the mission as had been expected. It is, however, an interesting circumstance that the whole Pick family were afterwards, and largely through the instrumentality of Mr. Edward, brought into the fold of the Church.

Constantinople remained undisturbed ; and the work was prosecuted with a measure of steady regularity and with varying degrees of success. Operations were carried on for many years at two centres, namely, among the German Jews at Galata, then under the Rev. Rudolf Koenig, Miss Whittet's school for Italian Jewesses being in the same quarter ; and at Hasskioy, the suburb in

which the Sephardim, or Spanish Jews reside, to the number of 25,000, and which the Rev. Alexander Thomson, under whose superintendence it was placed, described as "a fastness," in the storming of which "no common expedients will succeed." The Rev. Alexander Tomory, one of the fruits of the mission at Pesth, appointed to assist Mr. Koenig, was in 1854–55 transferred to the Hasskioy station.

The missionaries were greatly cheered by a remarkable work of grace in the Italian Girls' School in the early part of 1859: "Since the day when the children in Jerusalem sang their hosannahs to our blessed Lord, there has perhaps never again occurred among Jewish children such a turning unto the Lamb slain for them, and such mourning, every one apart, as we had the privilege of witnessing in January last, among those that are now in truth Abraham's daughters."

Mr. (now Dr.) Thomson having accepted an engagement with the Bible Society in Constantinople, his connection with the mission ceased on July 31, 1860. But he has continued to render it essential service; and his name well deserves to be associated with those of Duncan, and Edward, and Smith, and Schwartz, and Koenig, as one of the early and long-tried friends of Israel.

Two years after Dr. Thomson's resignation, the committee felt it needful to abandon the Hasskioy station, and to concentrate their efforts upon Galata—a central place for the migratory Jews of Eastern Europe—Russian, Polish, Moldau-Wallachian, and Austrian.

Funds for new mission premises at Constantinople having been raised, the formal opening of the buildings took place in October, 1873, in the presence of Sir. H. Elliot, the British Ambassador. Mr. Tomory having

reported that seventy Jews in all, chiefly young men, had been baptized since the commencement of the mission, Sir H. Elliot testified that "there is every reason to believe that the converts made in this town are sincere, because they obtain no material advantage by changing their religion." This station continues under Mr. Tomory's charge.

At Berlin considerable interruption consequent upon the political excitement of 1848 was experienced, and resulted in its abandonment as one of the stations of the committee.

At Amsterdam, to which Mr. Schwartz was transferred towards the latter end of 1849, the most determined opposition on the part of the Jews was shown to the public preaching of the gospel. Some of the richest bankers in the city even took their stand near the church for an hour and a half under a burning sun, in order to deter the entrants and to mark such as would not be deterred. But Mr. Schwartz succeeded in obtaining a recognized footing for the mission, and before long was preaching to large audiences, among whom might be seen not a few rich and intelligent Jews. By 1852, 30,000 tracts on thirty-five different subjects, with special reference to the Jews, had been prepared and circulated. The *Herald*, a weekly periodical, to which the distinguished Mr. Da Costa—historian, orator, and poet—rendered valuable literary assistance, also did good service. It was sent regularly to all the leading rabbis in Holland, and was largely read by the Jews.

In 1852, Madame Zeelt gave to the Free Church the building in which Mr. Schwartz conducted the services, containing, in addition to the church, five suitable and even spacious class-rooms, as well as £2,000, the interest

of which was to be applied to the conducting of a seminary for the education and training of young men to be employed as catechists and evangelists, and ultimately, it was hoped, as missionaries and ministers among the Jews in the Netherlands. The Rev. Robert Smith, on being expelled from Pesth, was appointed to Amsterdam, with the view of aiding Mr. Schwartz and Mr. Da Costa, not only in the conduct of the seminary (which then had ten students under training, and in the following year sixteen), but also in the general work of the mission. In the work of tuition, the missionaries were ably assisted also by Dr. Van de Laar, Mr. J. J. Teding Van Berkhaut, member of the Town Council, and Mr. J. W. Van Loon, member of the Court of Justice. The two latter occupied high positions in Amsterdam, were of independent means, and gave their services gratuitously.

The chapel having become inconveniently crowded, it was necessary to obtain a larger building. The French Theatre, situated in a central part of the city, contiguous to the Jewish quarter, and capable of accommodating from 1,200 to 1,500 persons, came into the market, and was purchased on reasonable terms. The necessary alterations and repairs completed, the spacious building was opened for worship on the 11th of May, 1856, Mr. Schwartz conducting the services. A prayer-meeting for the outpouring of the Holy Spirit on Christians, on Gentiles, and on Jews, was held in the evening, at which Mr. Da Costa and various ministers took part. The audiences on both occasions were very large, the evening meeting being crowded. On the walls of the building the words, "Preach the Gospel to every Creature," were inscribed in Dutch; and, "Say ye to Zion, Thy God Reigneth," in Hebrew characters. The burning bush was added, with

the words in Hebrew, "And the bush was not consumed," this being the symbol both of Scottish Christianity and of the Jewish nation—the Jews holding that *they* are intended by the burning, yet unconsumed, bush.

On the occasion of a visit to this country by Dr. Cappadose,[1] he was greatly interested in a prayer-meeting held on behalf of Israel. After returning to Holland, he set about establishing similar meetings there. So cordially was the proposal taken up, that no fewer than twenty-two associations were formed, with the "Netherland's Association for Israel" as a kind of parent stem. The Association in 1864 founded a mission in Surinam, a Dutch West India colony, the first missionary having received his first impressions of Divine truth from a sermon preached by Schwartz in 1842, and having been afterwards baptized in Jerusalem.

During the summer of 1858, while Dr. Schwartz was absent on a visit to Scotland, the passions of the bigoted and ignorant Jews had been violently excited by an indiscreet distribution of tracts on the part of an American tourist. On commencing the usual morning service very shortly after his return, and whilst engaged in silent prayer, Dr. Schwartz heard a loud knocking at the door and a shaking of the pulpit. Turning round to see what was wrong, and hastily drawing aside the curtain, he received a wound in the chest and then on the arm, which he had raised in order to save himself from another thrust of the dagger. The assassin was secured, and having been tried was condemned to twelve years' imprisonment. Dr. Schwartz was carried out of church bleeding profusely, and for some time his condition was

[1] Dr. Cappadose died at the Hague in 1875, the jubilee of his baptism having been celebrated in the previous year.

very critical. But after a few months he was restored to health and usefulness.

Another instance illustrating the intense bigotry and opposition to change that characterizes the Jews of Amsterdam may be mentioned. When in 1860 Dr. Chronik, a German rabbi, delivered lectures in the city, in which he urged the necessity of some alterations in the Jewish ritual and prayers, the orthodox Jewish leaders stirred up the mob, who insulted the rabbi on leaving the place of meeting; and for several Saturdays the help of the police and even of the dragoons, was required for his protection.

The mission sustained an irreparable loss in the removal by death of Mr. Da Costa. The melancholy event occurred on April 28, 1860, and resulted, after anxious consideration, in the closing of the seminary in the autumn of the following year. The loss of Da Costa's invaluable services was, however, only one of the considerations that weighed with the committee in coming to this decision. There were other contributary causes, such especially as the opening of similar institutions by other societies, the difficulties of finding the means of maintaining the students, and of obtaining adequate outlets for them upon the completion of their studies. The committee, however, had the satisfaction of knowing that the seminary had served important ends, not the least being that it gave the mission a position of influence which it could not otherwise have had. Upwards of twenty young men had completed their studies, and were labouring successfully in different countries.

The health of Mr. Smith having failed, he was reluctantly compelled to retire from active labour in 1860, and in November of the following year he was under the necessity of resigning his connection with the committee.

He has, however, not ceased to take the deepest interest in its work, and as a deputy and otherwise he has from time to time rendered important service.

Other changes followed. In the summer of 1864, Dr. Schwartz accepted a call to become minister of Trinity Chapel, London, as successor to Mr. Herschel. The Rev. Theodore Meyer and the Rev. Van Andel were successively placed in charge. Since 1878 the work has been carried on by evangelists, under the guidance of friends of the mission in Amsterdam. A movement for training students in sound theology as a counteractive to the rationalistic teaching so prevalent in the National Church having been inaugurated in 1879, it was suggested by the friends of evangelical truth there, and by a few of the ministers of the National Church, represented by Dr. Hoedemaker, that the premises belonging to the Free Church might be made available, temporarily, for opening a theological institution or college on thoroughly evangelical principles. The proposal being considered as quite in accordance with the object for which they were originally given was accepted; and the buildings therefore continue to be used for this purpose, as also by various Dutch religious societies and by the evangelists labouring among the Jews.

To return to Pesth, or Budapest, as it is called. After the expulsion of the missionaries from Hungary, the operations of the mission were confined almost exclusively to the school which, as already stated, was entirely dependent on native superintendence and tuition. Notwithstanding, it was enabled to maintain its ground, and even after some years to show signs of increased efficiency. The formation of a constitutional government, which among other privileges granted liberty of the press,

opened the way in 1863 for the re-occupation of the station, and Mr. Koenig was transferred thither with that view. At the close of the year the Rev. Andrew Moody was sent out to aid in the work.

By 1871 Mr. Koenig had gathered round him a congregation of six hundred to whom he regularly ministered; while the school, for which commodious premises had been erected, was attended by about five hundred children. A medical mission had been added in the previous year. And for a considerable time past an extensive system of colportage has been carried on; no fewer than thirteen colporteurs were at work in Hungary last year under Mr. Koenig's superintendence. In the words of the Report to last General Assembly, "The work continues to grow and prosper under the fostering care and enlarged experience of our indefatigable missionary, the Rev. R. Koenig, and his accomplished and devoted colleague, the Rev. A. Moody, M.A., supported as they are by a staff of agents animated in a rare degree by the true missionary spirit."

PRAGUE, the ancient and picturesque capital of Bohemia, was occupied in the autumn of 1864, Mr. Moody commencing the work there, which has been carried on since 1878 by the Rev. James Pirie, B.D., amid repeated harassing interferences on the part of the police. This mission, besides its direct work among the Jews, which has not been without fruit, has been the means of initiating a close and deeply interesting relation between the Churches in Scotland and the ancient Reformed Church of Bohemia, which, oppressed and down-trodden for centuries and still greatly hampered, is giving year by year increasingly hopeful signs of genuine revival.

STRASBURG was occupied in 1877, and is still main-

tained as a mission station under the charge of Dr. Fürst, an eminent Hebraist. The Jewish population of the city is 3,000, and in the whole province of Alsace about 30,000. Some of the professors of the university and many of the students attending it are Jews. A large field of influence is thus opened up, and the results hitherto have been encouraging.

These notices would be incomplete without some reference to the work which the missionaries of the Free Church in Western India have for upwards of forty years carried on among the Beni-Israel. The Beni-Israel or "children of Israel," as they call themselves, are, according to their own traditions, descended from several families from Yemen in Arabia, that were shipwrecked near Alibag more than twelve centuries ago. They now number about 10,000 souls. The late Dr. Wilson took a special interest in this peculiar people; and during the period referred to, schools have existed for their benefit, not only in Bombay and Poona, but also along the coast, and much good has been done through this medium both to young and old.

There is, it may safely be affirmed, no name in Scotland more thoroughly identified with missions to the Jews than that of Dr. A. Moody Stuart, the honoured minister of Free St. Luke's Church in Edinburgh. For upwards of forty years, during the greater part of which lengthened period he has held the office of Convener of the Church's Jewish Mission Committee, he has laboured with unwearied assiduity in the furtherance of the great work, and by his devotion and zeal on its behalf has laid this interesting mission under lasting obligations.

VIII.—OTHER SOCIETIES AND THEIR WORK.

As the result of an earnest and long-cherished desire for a society which would unite the Evangelical Churches of this country outside the Church of England in the cause of Israel, THE BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS was formed in London on November 7, 1842. Its formation was encouraged by the offer of substantial aid from Scotland, and by the hearty and effective co-operation of such men as Drs. Bunting, Hamilton, Burder, Lorimer, Cumming, Pye Smith, and Fletcher.

At the outset the Society's efforts were confined to this country, and found a fitting outlet in the institution of prayer-meetings in the principal cities, the delivery and publication of lectures by eminent ministers, by the issue of an edition of the New Testament, and a pamphlet containing the principal Messianic prophecies in Hebrew, and by the employment of missionaries. Afterwards, as in the case of the London Society, the work was extended to the continent of Europe.

The home fields at the present time embrace London, Leeds, Liverpool, Manchester, Birmingham, Nottingham, and Hull. The foreign stations are Würtemberg, Nüremberg, Breslau, Königsberg, Hamburg, Vienna, Lemberg, Prague, Zurich, Rome, Algiers, Adrianople, Riga, and Odessa. For the maintenance of the work in these various localities the Society employs a staff of twenty-five missionaries, or, including those who labour gratuitously, upwards of one hundred. One of the ablest and most devoted of the Society's missionaries recently

removed was the Rev. Dr. Philip of Rome. Even in his dying hours his devotion to the cause of Israel found expression in the repetition and translation into Italian of Hebrew texts. And Dr. Edersheim, who knew him well, testified that he had often known him give away his last shilling, or part with his coat to a poor Jew.

One of the most useful and successful agencies in connection with the mission house in Spitalfields is the MEDICAL MISSION—the first of the kind established in London. It has been a centre of blessing to thousands of Jews of all nationalities. When it was commenced four years ago comparatively few patients had the courage to enter the mission house through fear of detection by the Jewish authorities. Since then the numbers have steadily increased, no fewer than 4,000 having been cared for last year.

The HOME FOR AGED CHRISTIAN ISRAELITES affords shelter at the present time to eight inmates. During the past year two, both over eighty years of age, died trusting in the Lord. One of them was a member of St. Augustine's Church, Highbury. His minister, the Rev. Gordon Calthrop, who takes a warm interest in the inmates of the "Home," in the course of his sermon on the Sabbath following the funeral, spoke of him as "one who had been led, in spite of scorn and loss, to accept Jesus of Nazareth as the Messiah ; as a quiet, unobtrusive, consistent follower of Jesus Christ," who had "left the fragrance of a good name behind him."

The Society feels the urgent need of having its TEMPORAL RELIEF FUND largely increased. The poverty and distress of many of the 12,000 Jews and Jewesses living in the immediate neighbourhood of the mission house is described as appalling. Numbers of these

have come in a heart-rending condition for advice and medicine, the medicine they really stood in need of being bread. Several affecting instances are given. Thus one writes—

"The reason of my writing is to express my gratitude to you, who in the providence of God had been the means of rescuing my body from the grave, and my soul from hell. After not tasting food from Monday until Wednesday, and having almost lost hope of succour from man, being a stranger in this great city, it was you who stretched out a helping hand. Not only for temporal help do I thank you, but also for that instruction which I have received from attending your services. I deeply wish that all my Jewish brethren would so hide your words in their words as I do. May God reward you."

Another—

"A dear young man, a Russian Jew, a splendid Hebrew scholar, with a good knowledge of German and Russian, comes to my Bible-class very regularly. He teaches Hebrew among the Jews. For one lesson occupying an hour each day he gets 1s. 6d. a week; for another of two hours daily he gets 1s. 6d. a week! Thus the small sum of 3s. is all he has to live upon. After paying 2s. for lodgings, he has only 1s. left for food, clothing, &c. But for the help received from Brother Nachim he might have died of want. Lately he told me with great glee that he had adopted a capital plan—the plan of taking food once in twenty-four hours, at midday. Thus this God-fearing and Christ-loving son of Abraham goes every night hungry to bed; and though he rises in the morning hungry, he does not break his fast until noon."

Pages might be filled with details exhibiting the fruits of the Society's efforts during the past forty years. Thus Mr. Schwartz, writing from Breslau, describes the year 1881 as the most remarkable epoch in his missionary career—

"Never before," he remarks, "has my intercourse with Russian and Polish Jews assumed such dimensions. They arrived here by thousands, driven by terrible cruelties and barbarities from their

homes, such as they were. Weary in body and mind, with their hearts prepared by their very sufferings, and after many of their prejudices had been removed by the help of the Divine Master, they were ready to receive the incomparable consolations of the gospel; and I praise God that I am able to state that out of the vast number to whom I was privileged to preach the gospel, hundreds were most favourably impressed with the truth as it is in Jesus Christ."

During last year no fewer than 134 of the house of Israel joined the Church of Christ, and of this number thirty-four in the province of Silesia, making a total of 1,431 baptized since he began to reside at Breslau.

The Established Church of Scotland, though left at the Disruption in 1843, as already indicated, without any agency whereby to carry on operations in the Jewish field, had yet among its ministers and members many who desired to promote the spiritual welfare of Israel. And the question as to the most suitable localities in which to recommence, as it were, the work formed the subject of anxious consideration. Nor was the securing of suitable agents regarded as of less importance. The way, happily, was made plain in both of these respects by an offer of service on the part of the Rev. Jacob Samuel, a Jewish convert, who had in 1830 gone from Glasgow to Calcutta, where he established a society in connection with the Church of England, under whose superintendence, and afterwards under that of a similar society formed in Bombay, he laboured for about fourteen years in disseminating the gospel message amongst the Jews in India, Arabia, and Persia. After full inquiry regarding his credentials and qualifications, the General Assembly of 1844, on the recommendation of its Jewish committee, accepted his offer of service with a view to

his labouring in COCHIN on the south-west coast of India, where many Jews resided, and where it was believed the work might be prosecuted with less opposition from Jewish bigotry than in many other fields.

Before the next Assembly the committee had occupied two stations in Germany, viz., KARLSRUHE and DARMSTADT; and shortly afterwards the mission was extended to SPEYER, another German town. Nor were its operations confined to these important centres; for although Karlsruhe was the headquarters of one of the missionaries, he periodically visited the Jews in the Grand Duchy of Baden. In this part of his work the Missionary Society of the Evangelical Protestant Church of Baden gave him both its hearty co-operation and substantial assistance. Special mention is made of the faithful and devoted service rendered for nearly twenty years by the Rev. G. F. Sutter, one of the Church's first missionaries, to the Jews of Germany. He died in March, 1865.

SALONICA and SMYRNA were added in 1856. Two years later, on the Glasgow Society of the Friends of Israel withdrawing from ALEXANDRIA, the committee adopted that important Egyptian seaport as one of their stations, the large number of British residents and visitors being an additional inducement in favour of its occupation. In the following year a school for Jewish children of a superior kind was opened, and met with considerable encouragement from the outset.

The committee, naturally enough, desired to have a footing in CONSTANTINOPLE. They were, however, unwilling to enter a field in which the American mission and the mission of the Free Church of Scotland had been labouring for years to good purpose. But the American missionaries having made over to the Church

of Scotland their interest in the Greek mission in the city, and there being also a small community of Greek-speaking Jews—the Caraites—for whom no special mission existed, they felt more free to give effect to the long-cherished desire. And, accordingly, this field was taken possession of in 1860, the headquarters of the mission being fixed at Balat, the Jewish district in Stamboul proper, and the only Jewish quarter, with a population of 20,000 souls, not occupied by other missionary bodies.

On the recommendation of Mr. C. F. Spittler, director of the St. Chrischona Institution, near Basle, the operations of the committee were in 1861 extended to Abyssinia, Messrs. Steiger and Brandeis, who had been trained in the institution, having engaged to labour among the Jews in that uncivilized land. After gaining in Egypt some knowledge of Arabic, they set out toward the latter end of the year on their long and toilsome journey, and arrived at Kartoum, in Nubia, after suffering many hardships. The information there obtained regarding the disposition of King Theodore was far from encouraging. Notwithstanding, they resolved to proceed to a frontier town on the borders of Abyssinia. Their request having been duly presented, His Majesty, to their great relief, granted them permission to remain, as did also the Archbishop of the Abyssinian Church. The liberty thus obtained was turned to the fullest account, no fewer than eight schools, in addition to the two held in the houses of the missionaries, having been opened before the close of 1863. Twenty-three candidates had also been prepared for baptism. But dark clouds gathered on the horizon. Messrs. Stern and Rosenthal of the London Society, as already explained, had incurred the king's

displeasure for some alleged offence on the part of the former, and had been severely beaten and put in chains. Steiger and Brandeis were in turn subjected to the same cruel treatment. As the result of representations to the British Government their release was effected, and they were allowed to reside in Gaffat with their fellow-countrymen employed in the king's iron foundries, with permission to do some work among such Jews as might resort to them. For several years they bore their privations with exemplary patience. But their lot was a peculiarly hard one, so much so that they meditated their escape from such an inhospitable country, and were only prevented from carrying out their purpose in consequence of having been betrayed by one to whom it had been confided. The result was that they were forthwith deprived of the nominal freedom they had till then enjoyed, and were again put in chains. At length the gallant General Napier captured the stronghold of the tyrant, and brought his power to an end. From Magdala Steiger and Brandeis wrote on the April 14, 1868: "God be praised, we are free, and in Her Britannic Majesty's camp. On the 12th of this month we were given over by the king to the commander-in-chief, Sir Robert Napier."

One other station remains to be noticed, viz., BEYROUT, added in 1864. The Rev. James Robertson,[1] who had laboured with much ability and acceptance for two years at Constantinople, was appointed to commence the mission, his linguistic qualifications peculiarly fitting him for acquiring a good knowledge of Arabic. In the following year he succeeded in opening a school for Jewish children, chiefly girls, which soon had sixty-five on the roll.

[1] Now Professor of Oriental Languages in the University of Glasgow.

The usual anathema was pronounced, with the usual result of the benches being temporarily emptied, only to be again filled up. As in the case of the missionary at Alexandria, Mr. Robertson devoted a considerable portion of his time to the British residents, for whose benefit a regular service was instituted.

The existing stations are Constantinople, Smyrna, Salonica, Alexandria, and Beyrout. In reporting upon these to the last General Assembly, the committee refer with much satisfaction to a visit made to them by a deputation during the past year. They state that, although the work at Alexandria suffered from what seemed likely to prove a serious interruption, it has been resumed with brighter prospects of usefulness than it had ever before enjoyed; and it is added, that "a day in Alexandria would be enough to satisfy the most sceptical that we are doing genuine Jewish mission work, and none the less effectively that we are not neglecting our own countrymen on land or on sea." This statement has been abundantly confirmed by such tourists as have taken the trouble to examine it for themselves—among others, by the Rev. Dr. J. H. Wilson, of the Barclay Church, who testifies to the flourishing condition of the school, alike in the male and female departments, and generally to the efficiency and usefulness of the mission as a whole. At Smyrna a medical mission had been established, and was proving a conspicuous success, the medical missionary, Dr. L. Prinski Scott, having during the year received 6,000 visits from Jews, besides visiting nearly 2,000 in their own houses. At Beyrout the system of mothers' meetings, previously in operation at Smyrna, was introduced. A night school for Jewish young men has also been added. The eleven schools of the several missions had an aggre-

gate of 2,233 pupils—1,102 boys, and 1,131 girls; of whom 1,106—217 boys and 889 girls—were Jews. These numbers, it is stated, exceed those of 1881 by 271, and those of 1880, hitherto the most prosperous year, by 124—the increase, as regards Jewish pupils, being 235 as compared with 1881, and 68 as compared with 1880.

No Church in proportion to its numbers has taken a livelier interest in, or done more for, the spiritual welfare of Israel than the PRESBYTERIAN CHURCH IN IRELAND. Its mission to the Jews, organized in 1843, has all along been a popular one with the people, and more than one of the agents whom it has sent forth has won for himself a distinguished place among the honoured men who have identified themselves with the despised race.

It has been stated in the previous chapter that one of the missionaries of the Church of Scotland had been appointed to co-operate with Mr. Graham (now Dr. Graham of Bonn), the first missionary from the Irish Church, in conducting a joint mission to Palestine, with its headquarters at Damascus, but that providential circumstances occurred to prevent the arrangement from being carried out. A similar union was then formed by the Mission of the Irish Church with the Mission Board of the United Presbyterian Church of America, whose work in Egypt has already been described. The relations between the two bodies were throughout of the most pleasant character, and continued until 1876, when the American Board, desiring to concentrate its efforts upon Egypt, withdrew from the Damascus field, leaving it henceforward entirely in the hands of the Irish Church, and in the most honourable manner relinquishing in favour of that Church its interest in the joint property,

agreeably to the original arrangement. The Rev. John Crawford, the able, zealous, and experienced missionary of the Board, with its full consent, elected to remain at Damascus, where he still continues his invaluable labours in connection with the Irish Church.

The field extends from Palmyra on the north to the Sea of Galilee on the south, and from the valley between the two Lebanon ranges on the west to the Euphrates on the east, with Damascus about the centre. There are in the city a commodious church with 109 native communicants as the fruit of the mission; also a boys' school, with fully 100 in attendance, and a high-class day and boarding school for girls, with 84 pupils, of whom 12 are boarders. This girls' school was established in November, 1879, and has fully realized the expectations of the missionaries in regard to it. The success attending it from the very outset was such that first the Sisters of Mercy, and then the English Church, were stimulated to open similar schools; and both of these, owing to the liberal funds placed at their disposal for the support of the boarders, have shot considerably ahead of the Presbyterian mission school. Schools have also been established at eight villages in different parts of the wide district. These contain an aggregate of 350 scholars. In all, the various schools show an attendance of 536 Christian, Jewish, Mohammedan, and Druse children, much the larger proportion being boys. At one of these villages, that of Bludan, are houses as residences for the missionaries during the extreme heat of summer. The mission agency embraces 2 missionaries, 2 female teachers, 17 native evangelists and teachers, and a bookseller.

The work at Hamburg, long under the efficient superintendence of Dr. Craig, is at present conducted by two

missionaries, aided by a goodly staff of colporteurs. It is carried on, generally speaking, under more favourable circumstances than in most other places. Altona was early occupied as a branch station; and more recently (in 1877) a synagogue was purchased at SCHWARTAN, situated in a central part of Schleswig-Holstein, and in the neighbourhood of a dense Jewish population. To this place Mr. F. David, who had been for years labouring successfully as an evangelist at Altona, was transferred, and by his judicious management has happily succeeded in obtaining a footing for the mission. After a time Mr. David extended his operations to the town of Lubeck. He is well supported in his arduous labours by the various members of his family; and he himself goes on evangelistic tours through the country, holding meetings in schoolhouses, or barns, or wherever suitable accommodation can be found.

Several of the converts of the mission are now in active service. One of them, Arnold Frank, a Hungarian Jew, having found his way in the providence of God to Hamburg, was there, by His blessing on the efforts of the Rev. J. C. Aston, brought to the knowledge of the truth. On his recommendation Frank was invited to Belfast, where he recently completed his theological course of study with eminent distinction. High expectations of his future usefulness are cherished, which it is fervently hoped will be fully realized.

We are reluctantly compelled to forego entering into details. One statement, however, by Mr. Aston must not be omitted. Referring particularly to two zealous Christian Jews in a class of forty-five young men, he says, "I wish that some of the people at home who keep back their contributions under the pretence that Jewish

missions are useless, knew these two Jews, they would certainly be convinced that some Jews really became sincere and earnest Christians."

When the occupation of BONN was resolved upon, Dr. Graham, on the recommendation of the committee, transferred his services from Damascus to that city. In importance it is second to none of the Jewish mission stations of the Irish Church. It is influential as a centre for Jews and Germans, as also on account of the large number of resident students and professors, and of travellers who resort thither. Dr. Graham was eminently fitted by his commanding talents, and his remarkable tact and ability in the training of the young, to occupy such a position. His name will ever be associated with the place. Under his vigorous and judicious superintendence the mission has become increasingly a power for good. The success of his labours, as of those of Dr. Craig, has been chiefly, though by no means exclusively, among Germans and British residents; while to many British, American, and other tourists, his church at Bonn has proved a refreshing asylum. By his instrumentality a goodly congregation has been gathered together, and valuable and compact mission premises have been erected. Frequent visiting and preaching tours have been undertaken. Bible and tract distribution has been carried on over an extensive area of Rhenish Prussia. Bonn, indeed, may be regarded as the centre of an extensive circulation of religious literature, the beneficial influence of which it is impossible to overestimate.

Dr. Graham was able to report in 1879: "We are now in the midst of a remarkable awakening; our house is crowded; many profess to have received the gospel."

This awakening seemed to have originated in a prayer-meeting in Dusseldorf, the district of Rhineland in which it is situated, Dr. Graham states, having been blest with godly ministers from the time of the Reformation. The members composing the meeting were godly laymen who were very earnest in their efforts for the spiritual welfare of the people. "The reading of the Word," it is said, "was as it were the voice of God speaking from heaven; the simple statements of the love of God in Christ Jesus shot through the soul like lightning rooting itself in the earth." For a time the clergy stood aloof from the movement, but it spread from town to town all the way from Dusseldorf to Cologne. The manifestations were similar to those witnessed in connection with revivals in this country, and the result was that several hundreds were savingly converted to the Lord.

Dr. Graham, now a veteran in the service, is as indefatigable as ever. With like-minded friends he maintains a monthly conference for mutual encouragement, and for the devising of plans for the advancement of Christ's kingdom. Among those who thus co-operate no one has proved more helpful than Dr. Christlieb, who has by his books and otherwise given practical evidence of his deep interest in Christian missions.

The last station to be noticed is VIENNA. As might have been expected much opposition has been shown by the priests, school directors, and police authorities. The fact that the laws of Austria forbid any interference with a child's religious instruction until after fifteen years of age, and that mission schools are liable to be closed any day simply by an order from the Minister of Education, renders the work of school instruction peculiarly difficult. Notwithstanding, the Rev. J. D. Pirie, when reporting in

1882, states that in the Sunday-school upwards of one hundred and fifty children had been enrolled, and that the average attendance was rapidly increasing. The ordinary services, too, are encouragingly attended. Nor has fruit been wanting. In 1873, an Israelite of noble birth and highly gifted was admitted by baptism to the membership of the church.

In a recent report the progress of the Jewish Mission at Vienna is said to be as satisfactory as it is surprising. In particular, a tract distribution scheme, for which Mr. Pirie ingeniously contrived to obtain the sanction of Austrian law, is spoken of as a "marvellous success." During 1881–82, 60,000 tracts were circulated among 20,000 families.

In connection with the several stations at which we have glanced, the Jewish Mission of the Irish Presbyterian Church has done right noble work. It is our earnest desire that it may have in still larger measure than heretofore a place in the sympathies and prayers and liberalities of her members; and that as the result, by the blessing of God, it will become increasingly a fruitful vine.

The Church Society for Promoting Christianity amongst the Jews was organized in New York on January 10, 1878. It was the result of a movement on the part of bishops and clergy aiming at the establishment and extension of work among the Jews throughout the United States. Some general idea as to the number and condition of the Jews there may be gathered from the fact that the city and suburbs of New York alone contained, at that time, upwards of 80,000, only one in eight of whom ever frequented the synagogues, while of

those who did some are described as orthodox, some as "reform," and some as free thinking.

The American Churches have been slow to espouse the cause of Israel, and even yet they are considerably behind the Churches of Britain in this respect. The Bishop of Maine in a pastoral letter to the clergy of his diocese, issued in 1879, thus refers to the prevailing apathy: "It is still extremely difficult to awaken any general interest in labours for the conversion of the Jews; and it may, even yet, be long before those antipathies and traditional prejudices which have been, I believe, the chief obstacle to the accomplishment of a work which God wills to have accomplished, shall be everywhere supplanted by the spirit of Christ and that charity which excludes none from its gracious ministrations. But all who are familiar with certain facts . . . must admit that the common notion of the impracticability of converting the Jew to a sincere belief and hearty adoption of Christianity has been abundantly confuted in our own generation. And the same facts justify the opinion, that faithful and well-directed efforts to that end will be as largely blessed as are other missionary undertakings."

With the view of diffusing information and awakening interest there were scattered broadcast under the direction of the Board, during the first year of the Society's existence, upwards of 30,000 circulars and pamphlets, advocating the cause of Jewish missions.

In addition to agencies in New York city and State, the Society almost from the outset extended its operations to the States of Minnesota, New Hampshire, West Virginia, Mississippi, and Texas, in all of which, and indeed scattered over the entire American continent, large numbers of Jews of various nationalities are to be

found. These operations, which have since become almost coextensive with the Church, embrace three co-operating elements: (*a*) that of a Tract and Book Society; (*b*) a central agency working through the parochial organization of the Church; and (*c*) ordinary missionary work carried on in large cities by missionaries and schools. To these, perhaps, should be added courses of lectures, which have been largely attended and excited much interest, especially among the more intelligent Jews.

The Jews in upwards of two hundred cities and towns, scattered in every part of the country, are now directly reached by the Society. The number of parochial clergy at work among them in 1882 was 222; while more than a dozen missionaries were exclusively engaged in efforts to carry the gospel to the lost sheep of the house of Israel.

The Society was not brought into existence one day too soon, to say the least. For apart from the fact that thousands of Jewish refugees from Russia and other countries have been lately flocking to the American shores, the extent to which the large resident Jewish population is drifting away from their old religion towards indifference and scepticism is a source of much concern. Thus we read in the Society's Report for 1882:

"By their own estimates, not one in ten (the proportion being now greater apparently than it was in 1878) of the Jews scattered over the United States ever enters a synagogue, even on the great days. The synagogues are partly Rabbinical, but mostly 'Reformed.' The vast majority of the Jews, however, are not even attached to the 'Reform.' They have gone beyond it. They are Jews only in a racial sense, and have practically no religion at all. The Jewish morality still lingers, but how long that can continue, divorced as it is from religion, is a perilous question. The rising generation is growing up, for the most part, without religious training. . . . The need of the Society's work is a crying need;

and the work is almost as much an ethical work for counteracting Jewish indifference and infidelity, as for the direct conversion of souls. Yet whenever Christianity is *carried to them*, the effort meets with courteous and kind reception, creating its own impression. Compared with the pioneer work of Foreign Missions, which it most resembles, the results of the work, though not brilliant, are real, and give substantial encouragement. Why should it be otherwise?"

From information kindly furnished by the Rev. R. Koenig, of Pesth, it appears that there are at present twenty-six different missionary organizations for work amongst the Jews, viz., eight in Britain, five in Germany,[1] six in other European countries,[2] and seven in the United States of America. Besides these, there are two *Students'* Missionary Associations in Leipzig and Erlangen. It should be added that valued help has been rendered by the Ladies' Auxiliaries existing in connection with several of the churches. Our regret is that space cannot be found for some details of the work carried on by all the agencies referred to by Mr. Koenig. It would have been a satisfaction, for instance, to have touched upon the efforts on behalf of the Jews put forth by the Mission Boards of the United Presbyterian Church of Scotland and the Presbyterian Church of England, as also in connection with the Mildmay Mission under the zealous and efficient direction of the Rev. John Wilkinson.

There is much to encourage in the continued prosecution of this confessedly difficult work. God has put His seal upon the efforts already made; and as regards the future there is much in the changed condition of the Jews in more recent years to warrant the hope that a wider and more effectual door will be opened. It is a very remark-

[1] In Basle, Berlin, Leipzig, Cologne, and Erlangen.

[2] In Holland and Norway.

able fact, to quote the words of an English writer, that "the Jews are in the high places of trust and power—ministers of finance, ministers of education, peers of the realm, mayors of great cities, senators in the assembly, close counsellors of kings." And a foreign author also writes—

> "With the Jews of our day there has arisen a new situation, evidently transitory; they float between the past and the future. They do not wish for Christianity; and they pursue with an implacable zeal those few among them who have believed this revelation. Yet everywhere there is, as it were, a shaking of the bones amongst Israelites. The present time is evidently a transition state between the immobility of the past eighteen centuries and a future regeneration, which can only be effected by the gospel."

Such, then, is the Church's opportunity. Be it hers to rise to the occasion, and to carry forward the grand design of her Great Head as regards the ingathering of the lost sheep of the house of Israel!

CONCLUSION.

A FEW of the more outstanding facts, gleaned from an American Report, may serve to deepen the conviction that Protestant missions *have* made substantial progress since the commencement of the present century. *Then*, there were in the foreign field 170 missionaries in the service of seven missionary societies. *Now*, besides thousands of native preachers, teachers, and other agents, there are about 2,500 missionaries, representing upwards of seventy churches and societies. *Then*, the converts from heathenism did not exceed 50,000. *Now*, they are estimated at not less than 1,650,000. *Then*, mission schools numbered seventy, and contained only a few thousand scholars, mostly boys. *Now*, there are 12,000 schools in which religious instruction is daily imparted to some 500,000 pupils, of whom a very considerable proportion are girls. *Then*, the entire sum contributed by the various churches for the world's evangelization was somewhere about £50,000. *Now*, it amounts to £1,250,000. *Then*, the Word of God had been translated into fifty different tongues. *Now*, there are translations of it, in whole or in part, in no fewer than 226 languages and dialects.

The narrative embraced in this and the preceding volume, entitled "Modern Missions," will, it is hoped,

supply an answer to those who are in the habit of decrying Protestant missions as a failure. It may go far also to satisfy the reasonable inquiries of more earnest spirits.

If one thing more than another has been made apparent by the facts adduced, it is the extent to which God has honoured, by whatever means, the simple and earnest preaching of CHRIST CRUCIFIED alike among the heathen, the Mohammedans, and the Jews. The remark is made because in much of the preaching in the present day in professedly Christian lands, as in much also of the current religious literature, His substitutionary work in the room of sinners is altogether ignored or thrown into the background. The example of Christ—His self-sacrificing life—takes the place of His atoning death as the sinner's ground of hope. From such preaching the various mission fields have happily been preserved. The perishing multitudes abroad, like the sunken masses at home, can understand and welcome the divinely appointed remedy of salvation through the blood and righteousness of the Lord Jesus; while the preaching and literature referred to, with their high-sounding phraseology, would be in their case alike unintelligible and fruitless.

Considering the feeble instrumentalities employed, the results of modern missions are simply wonderful. They afford incontestable evidence of the all-subduing power of the gospel, alike in the case of the proud, lordly Brahmin of India, the worldly, self-complacent Chinaman, the bigoted Mohammedan, and the degraded savage in Africa, Patagonia, or the islands of the sea.

But while gladly and gratefully acknowledging the blessing already bestowed, we are reminded of the

stupendous nature of the work that has yet to be accomplished. It is enough to tax the energies, to call forth the unceasing prayers, and to enlist the sympathies and liberalities of all the churches of Christendom ; and that, not for any spasmodic effort, but for a combined and sustained assault upon the kingdom of darkness. The field of heathenism and superstition that has still to be reclaimed almost overpowers the mind by its very vastness and the apparent hopelessness of overtaking it. The obstacles are many and mighty. But, what of that? With God's help and blessing they shall be removed. Many of the most formidable of them have already been removed. It is no doubtful enterprise in which the churches of Christ are engaged. Arduous it will be in the future, as it has been in the past. Precious lives may to some extent continue to be sacrificed in the struggle. But the final result is sure.

"THINE IS THE POWER" (Matt. vi. 13). Here is the ground of our confidence that the world to its utmost bounds shall yet be subjugated to Christ. The churches of Christ rely for ultimate success neither on the number of agents they may be able to bring into the field, nor on the efficiency of their organizations—though they greatly desire to see more of both ; but on HIM whom they serve and whose is the kingdom—on HIM to whom has been given all power in heaven and on earth. He can dispel the darkness and break down all barriers.

Already glorious victories have been won. Rents have been made in the walls of the great citadel of idolatry and superstition. False systems that have, as in India, been venerated for ages by ignorant and priest-ridden millions are shaking to their very foundations. And for our encouragement it is written, "WHO ART THOU, O

GREAT MOUNTAIN? BEFORE ZERUBBABEL THOU SHALT BECOME A PLAIN" (Zech. iv. 7).

The midnight darkness that has brooded over our world has indeed been protracted and deep, but "THE MORNING COMETH"—"EVEN A MORNING WITHOUT CLOUDS" (Isa. xxi. 12 and 2 Sam. xxiii. 4). This prophetic announcement has been the support of the Church in all ages. In the darkest night it has been like a guiding star, inspiring the faint-hearted with hope. It was this that animated the prophet Isaiah, and that led him to break forth in these jubilant strains: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee" (Isa. lx. 1, 4, 5).

Glorious day! When from the innumerable and widely scattered tongues of earth there shall be heard the joyous announcement: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. xxi. 15).

What is needed is that the individual members of the Church of Christ in all its branches should rise to the grandeur of the enterprise, and manifest in a more practical way their sympathy with it. Alas! that in this as in other matters the children of this world should be wiser in their generation than the children of light. If two great continents, separated from each other by the wide ocean, are to be connected by telegraph wire, men

are always to be found ready to embark their capital and to run all the risks of failure. But here, in the subjugation of the world to Christ, is a greater and more glorious enterprise, with no such risk. For the unerring One has declared: "AS TRULY AS I LIVE, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD" (Numb. xiv. 21).

"Are there not signs,
Thunders, and voices, in the troubled air?
Do ye not see upon the mountain tops,
Beacon to beacon answering? Who can tell
But all the harsh and dissonant sounds which long
Have been—are still—disquieting the earth,
Are but the tuning of the varying parts
For the grand harmony, prelusive all
Of that vast chorus which shall usher in
The hastening triumph of the Prince of peace?
Yes; His shall be the kingdom! He shall come,
Ye scoffers at His tarrying! Hear ye not
Even now the thunder of His wheels? Awake,
Thou slumbering world! Even now the symphonies
Of that blest song are floating through the air;
Peace be on earth, and glory be to God!"

APPENDIX.

LIST OF MISSIONARY SOCIETIES.

[For much of the information contained in these lists the author is indebted to the "General Directory of Missionary Societies," prepared and issued by W. E. Blackstone, Esq., Oak Park, Cook County, Illinois, U.S.A. It has been thought desirable to include a few Societies whose operations are not distinctively in foreign parts.]

I.—BRITISH.

Baptist.

BAPTIST MISSIONARY SOC.—*Sec.*, A. H. Baynes, Esq., F.R.A.S., 19, Castle Street, Holborn, London, E.C.

Ladies' Asso. for Support of Zenana Work—Same Address.

Baptist Tract Depôt—15, Cursitor Street, Castle Street, Holborn, London.

Bible Translation Soc.—*Sec.*, Rev. A. Powell, Mill End, Rickmansworth, Herts.

General Baptist Missionary Soc.—*Sec.*, Rev. W. Hill, 60, Wilson Street, Derby.

German Baptist Mission—*Rep.*, Rev. F. H. Newton, 45, St. Mark's Road, Leeds.

Palestine Mission—*Sec.*, Rev. W. Landels, D.D., 10, Bellevue Terrace, Edinburgh.

Strict Baptist Mission—*Sec.*, Josiah Briscoe, Esq., 17, Arlington Square, Islington, London, N.

Congregational.

Colonial Missionary Soc.—Memorial Hall, Farringdon Street, London, E.C.

Ladies' Asso. for Promoting Female Education in India.

Church of England.

British Syrian Schools and Bible Mission — *Sec.*, Miss Poulton, 18, Homefield Road, Wimbledon, London.

Church Missionary Soc.—*Mission-house*, Salisbury Square, London, E.C.

Church of England Zenana Missionary Soc. — *Office*, 9, Salisbury Square, London, E.C.

Colonial and Continental Church Soc.—*Offices*, 9, Serjeants' Inn, Fleet Street, London.

Columbia Mission — *Sec.*, Rev. H. Rowsell, St. Luke's Vicarage, Uxbridge Road, London, W.

Coral Missionary Fund—2, Paternoster Buildings, London, E.C.

Foreign Aid Soc.—*Offices*, 31, New Bridge Street, London, E.C.

London Soc. for Promoting Christianity among the Jews—*Offices*, 16, Lincoln's Inn Fields, London, W.C.

Missionary Leaves Asso.—*Sec.*, H. G. Malahar, Esq., 5, Tyndale Place, Upper Street, London, N.

Soc. for the Propagation of the Gospel in Foreign Parts—*Offices*, 19, Delahay Street, Westminster, London, S.W.

Ladies' Asso. for Promoting Female Education in India—Same Address.

Soc. (Ladies) for Promoting Education in the West Indies—Miss A. M. Barney, 18, Bessborough Street, London, S.W.

Soc. for Promoting Christian Knowledge — *Offices*, Northumberland Avenue, Charing Cross, London.

Soc. for Advancing the Christian Faith in the British West India Islands — *Sec.*, Rev. H. Bailey, D.D., 2, Broad Sanctuary, Westminster, London.

South American Missionary Soc. — *Offices*, 11, Serjeants' Inn, Fleet Street, London.

Spanish and Portuguese Church Missions—*Offices*, 8, Adam Street, Adelphi, London, W.C.

St. Boniface Mission House, Warminster.

Universities' Mission to Central Africa—*Offices*, 14, Delahay Street, Westminster, London, S.W.

Friends.

Friends' Foreign Mission Asso.—*Sec.*, Henry Stanley Newman, Esq., Leominster.

Friends' Mission in Syria and Palestine—*Sec.*, Alfred Lloyd Fox, Esq., Penmere, Falmouth.

Methodist.

Methodist New Connection Missionary Soc.—*Sec.*, Rev. J. Stacey, D.D., Ranmoor, Sheffield.

Primitive Methodist Missionary Soc.—*Sec.*, Rev. W. Cutts, 71, Freegrove Road, Holloway, London, N.

United Methodist Free Churches Foreign Missions—*Sec.*, Rev. John Adcock, Sheffield.

Wesleyan Missionary Soc.—*Centenary Hall and Mission-house*, Bishopsgate Street Within, London, E.C.

Ladies' Auxiliary Soc. for Female Education—Same Address.

Moravian.

Moravian Missions—*Sec.*, Rev. H. E. Shawe; *Office*, 29, Ely Place, London, E.C.

London Asso. in Aid of Moravian Missions—*Secs.*, Rev J. Henry and J. Roberts, Esq. Same Address.

Presbyterian.

Church of Scotland Missions—*Secs.* of Foreign, Colonial, Continental, and Jewish Missions; *Offices*, 22, Queen Street, Edinburgh.

Church of Scotland Scottish Ladies' Asso. for the Advancement of Female Education in India—Same Address.

Free Church of Scotland—*Secs.* of Foreign, Colonial, Continental, and Jewish Missions; *Offices*, 15, North Bank Street, Edinburgh.

Free Church of Scotland Ladies' Society for Female Education in India and South Africa—*Sec.*, Mr. Andrew Wyllie. Same Address.

Original Secession Church India Mission—*Sec.*, Rev. W. B. Gardiner, Pollockshaws, near Glasgow.

Presbyterian Church of England Foreign Missions—*Offices*, Queen Square House, Guildford Street, London, W.C.

Presbyterian Church of England Women's Missionary Asso. —*Sec.*, Miss Robertson, 11, Oak Hill Park, Hampstead, London, N.W.

Presbyterian Church in Ireland Foreign Missions—*Offices*, 12, May Street, Belfast.

Presbyterian Church in Ireland Female Asso. for Promoting Christianity among the Women of the East—Same Address.

United Presbyterian Church of Scotland Foreign Missions —*Offices*, College Buildings, Castle Terrace, Edinburgh.

United Presbyterian Church of Scotland Zenana Missions—*Sec.*—Same Address.

Welsh Calvinistic Methodist Foreign Missions—*Sec.*, Rev. Josiah Thomas, M.A., 28, Breckfield Road South, Liverpool.

Undenominational.

Anglo-Indian Evangelization Soc.—*Sec.*, Rev. P. Bannatyne, 9, London Street, Edinburgh.

British and Foreign Bible Soc.—*Offices*, 146, Queen Victoria Street, London, E.C.

British and Foreign Anti-Slavery Soc.—*Offices*, 55, New Broad Street, London, E.C.

British Soc. for the Propagation of the Gospel among the Jews—*Offices*, 96, Great Russell Street, Bloomsbury Square, London, W.C.

China Inland Mission—*Offices*, 6, Pyrland Road, Mildmay, London, N.

Christian Vernacular Education Soc. for India—*Offices*, 7, Adam Street, Strand, London.

East London Institute for Home and Foreign Missions—*Director*, Rev. H. Grattan Guinness, F.R.G.S., Harley House, Bow Road, London, E.

Edinburgh Medical Missionary Soc.—*Sec.* and *Supt.*, Rev. John Lowe, F.R.C.S.E., 56, George Square; *Treas.*, Dr. John Pringle, 27, Rutland Square.

Evangelical Mission in Figueras, N.E. Spain — *Treas.*, Colonel Baynes, 87, Elgin Crescent, Notting Hill, London.

Evangelical Alliance—*Offices*, 7, Adam Street, Adelphi, London, W.C.

Evangelical Continental Soc.—*Sec.*, Rev. R. Stone Ashton, 13, Blomfield Street, London, E.C.

Free Italian Church Missions—*Sec.*, Rev. J. R. Macdougall, Scotch Church, Florence; *London Bankers*, Messrs. Barclay & Co., 54, Lombard Street, London.

General Council on Education in India—*Hon. Sec.*, Rev. James Johnston, 7, Adam Street, Strand, London, W.C.

Indian Female Normal School Instruction Soc.—*Office*, 2, Adelphi Terrace, Strand, London, W.C.

Lebanon Schools Soc.—*Sec.* and *Joint Treas.*, Mr. Robert Young, 15, North Bank Street, Edinburgh.

Ladies' Asso. for the Social and Religious Improvement of Syrian Females—*Sec.*, Rev. A. Tien, 10, Clifton Villas, Camden Square, London.

Livingstone (Congo) Inland Mission—*Sec.*, Rev. H. Grattan Guinness, F.R.G.S., Harley House, Bow Road, London, E.

London Missionary Soc.—*Mission-house*, Blomfield Street, London, E.C.

Ditto Ladies' Committee for Female Missions in India and China—*Sec.*, Miss Risdon Bennett—Same Address.

Mildmay Mission Institutions—*Treas.* and *Supt.*, James E. Mathieson, Esq., Conference Hall, Mildmay Park, London, N.

Mission to Lepers in India—*Hon. Sec.*, Miss C. E. Pim Alma, Monkstown, Co. Dublin.

National Bible Soc. of Scotland—*Sec. Eastern Branch*, Rev. Dr. W. H. Goold, 5, St. Andrew Square, Edinburgh; *Sec. Western Branch*, W. J. Slowan, Esq., 224, West George Street, Glasgow.

Naval and Military Bible Soc.—*Office*, 32, Sackville Street, London, W.

Religious Tract Soc.—*Depository*, 56, Paternoster Row, London, E.C.

Religious Tract and Book Soc. of Scotland—*Depository*, 13, S. St. Andrew Street, Edinburgh.

Spanish Evangelization Soc.—*Sec.*, Mrs. Robert Peddie, 2, Mardale Crescent, Merchiston, Edinburgh.

Spanish, Portuguese, and Mexican Church Aid Soc.—*Office*, 8, Adam Street, Strand, London, W.C.

Soc. for Promoting Female Education in the East—*Sec.*, Miss Webb, 267, Vauxhall Bridge Road, London, S.W.

Strangers' Home for Asiatics and Africans—*Supt.*, Mr. John Freeman, West India Dock Road, London, E.

Sunday School Union—*Offices*, 56, Old Bailey, London, E.C.

Turkish Missions Aid Soc.—*Sec.*, Rev. T. W. Brown, 8, Adam Street, Strand, London, W.C.

Waldensian Church Missions in Italy—*Secs.*, Major M. Frobisher, 118, Pall Mall, London, S.W.; and J. Forbes Moncrieff, Esq., C.A., 15 Hill Street, Edinburgh.

Zenana and Medical Mission (School and Home), London—*Hon. Sec.*, Dr. G. de G. Griffith, 58, St. George's Road, S.W.

II.—AMERICAN.

Baptist.

American Baptist Missionary Union—*Offices*, Tremont Temple, Boston, Mass.

Free Will Baptist Missionary Soc.—*Sec.*, Rev. Charles S. Perkins, 24, Monument Avenue, Charlestown, Mass.

Southern Baptist Convention Foreign Mission Board—*Sec.*, Rev. H. A. Tupper, Richmond, Virginia.

Seventh Day Baptist Missionary Soc.—*Sec.*, Rev. A. E. Main, Ashaway, Rhode Island.

Woman's Baptist Missionary Soc.—*Mission Rooms*, 28, School Street, Boston, Mass.

Woman's Baptist Missionary Soc. of the West—*Sec.*, Mrs. A. M. Bacon, Dundee, Ill.

Woman's Baptist Missionary Soc. of the Pacific Coast—*Sec.*, Mrs. F. M. Conro, San Francisco, Cal.

Episcopal.

Domestic and Foreign Missionary Soc. of the Protestant Episcopal Church in the United States of America—*Offices*, 23, Bible House, New York.

The Church Soc. for Promoting Christianity amongst the Jews—*Sec.*, Rev. C. Ellis Stevens, 32, Bible House, N. Y.

Friends.

Executive Committee on Foreign Missions—*Sec.*, Timothy Harrison, Esq., Richmond, Ind.

Lutheran.

Board of Foreign Missions General Synod Evangelical Lutheran Church—*Sec.*, Rev. Jacob A. Clutz, 437, N. Carey Street, Baltimore, Md.

Woman's Missionary Soc. of Do.—*Sec.*, Mrs. Dr. Alstead, Harrisbury, Pa.

Children's Foreign Missionary Soc. of Do.—Mr. Samuel W. Harman, 73, W. Fayette Street, Baltimore, Md.

Executive Committee on Foreign Missions General Council Evangelical Lutheran Church—*Sec.*, Rev. B. M. Schmucker, D.D., Pottstown, Penn.

Methodist.

Board of Missions of the Methodist Protestant Church—*Sec.*, Rev. C. H. Williams, Springfield, Ohio.

Woman's Missionary Soc. of Do.—*Sec.*, Mrs. N. B. O'Neil, Box 715, Pittsburgh, Pa.

Missionary Soc. of the Methodist Episcopal Church—*Mission House*, 805, Broadway, New York.

Woman's Foreign Missionary Soc. of Do., with eight Branches—Same Address.

Board of Missions of the Methodist Episcopal Church South—*Sec.*, Rev. A. W. Wilson, Nashville, Tenn.

Woman's Missionary Soc. of Do.—Mrs. D. H. McGavock, Nashville, Tenn.

Missionary Soc. of the Evangelical Asso.—*Sec.*, Rev. S. L. West, 216, Woodland Avenue, Cleveland, Ohio.

Parent Home and Foreign Missionary Soc. of the African Methodist Episcopal Church—*Sec.*, Rev. James M. Townsend, Richmond, Ind.

Woman's Parent Mite Soc. of Do.—*Sec.*, Mrs. Julia A. Knight, Philadelphia, Pa.

Woman's Missionary Soc. of the Pacific Coast—*Sec.*, Mrs. Jane Walker, 916, Washington Street, San Francisco, Cal.

Presbyterian.

Board of Foreign Missions of the Presbyterian Church—*Mission House*, 23, Centre Street, New York.

Woman's Foreign Missionary Soc. of the Presbyterian Church—*Sec.*, Mrs. A. L. Massey, 1334, Chestnut Street, Philadelphia, Pa.

Woman's Presbyterian Board of Missions of the North-West—*Room*, 48, McCormick Block, Chicago, Ill.

Board of Foreign Missions of the United Presbyterian Church of North America—*Mission House*, 136, N. Eighteenth Street, Philadelphia, Penn.

Board of Foreign Missions of the Reformed (Protestant Dutch) Church in America—*Offices*, 34, Vesey Street, Cor. Church, New York City.

Woman's Board of Foreign Missions of Do.—*Sec.*, Mrs. J. Sturges, Newark, N.J.

Board of Foreign and Domestic Missions of the Cumberland Presbyterian Church—*Sec.*, Rev. E. B. Crisman, 44, Insurance Building, Cor. Sixth and Locust Streets, St. Louis, Mo.

Woman's Board of Foreign Missions of Do.—*Sec.*, Mrs. D. S. Ragon, Evansville, Ind.

Board of Missions of Cumberland Presbyterian Church (coloured)—*Sec.*, M. C. Cooper, Springfield, Missouri.

Executive Committee of Foreign Missions of Presbyterian Church (South) of the United States—*Offices*, 111, North Charles Street, Baltimore, Ind.

Woman's Presbyterian Home and Foreign Missionary Soc.—*Sec.*, Mrs. Wm. Brooks, 171, Columbia Heights, Brooklyn, New York.

Woman's Presbyterian Board of Foreign Missions of the Synod of Albany—*Sec.*, Miss Anna Anderson, 21, Ten Broeck Street, Albany, New York.

Woman's Presbyterian Board of Foreign Missions for the South-West—*Sec.*, Mrs. S. N. Crandall.

United Brethren.

Board of Missions of the Home, Frontier, and Foreign Missionary Soc. of the United Brethren in Christ—*Sec.*, Rev. D. K. Flickinger, Dayton, Ohio.

Woman's Missionary Soc. of the United Brethren—*Sec.*, Mrs. Benjamin Marot, Dayton, Ohio.

Undenominational.

American Board of Commissioners for Foreign Missions—Congregational House, 1, Somerset Street, Boston, Mass.
Ditto Woman's Board of Missions—*Sec.*, Miss Abbie B. Child, Boston.
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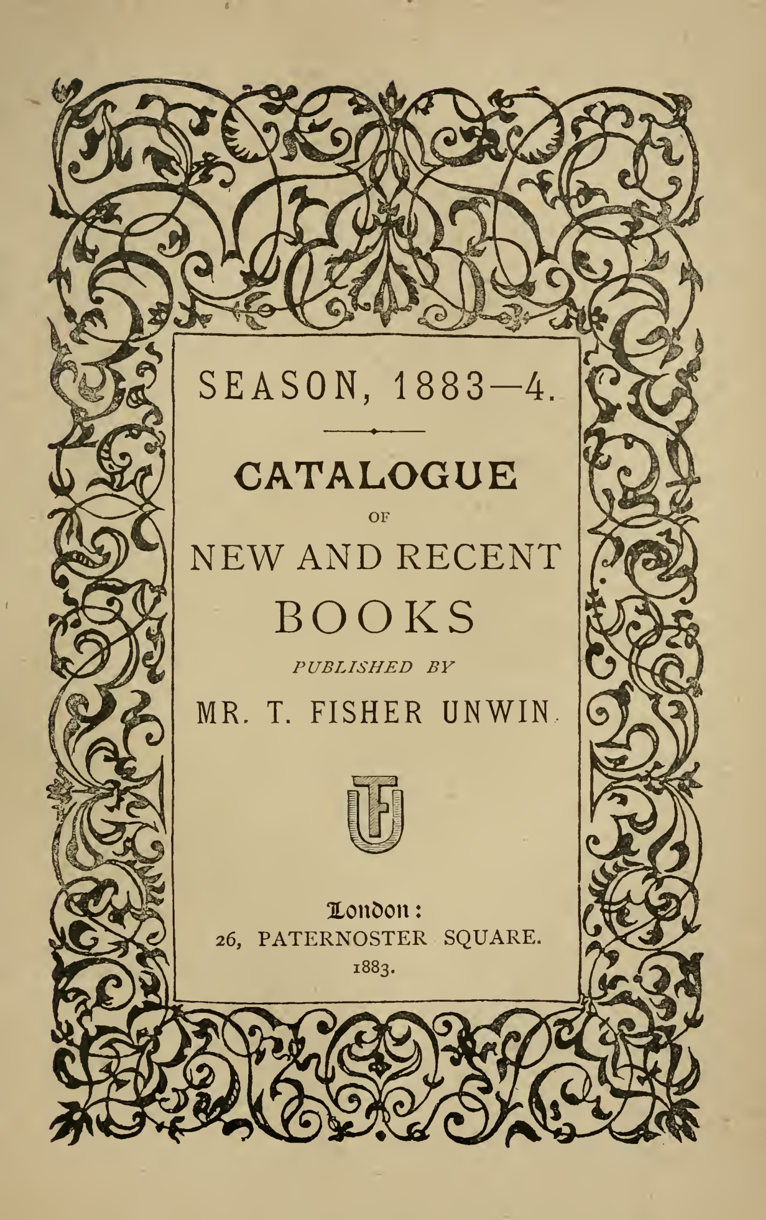
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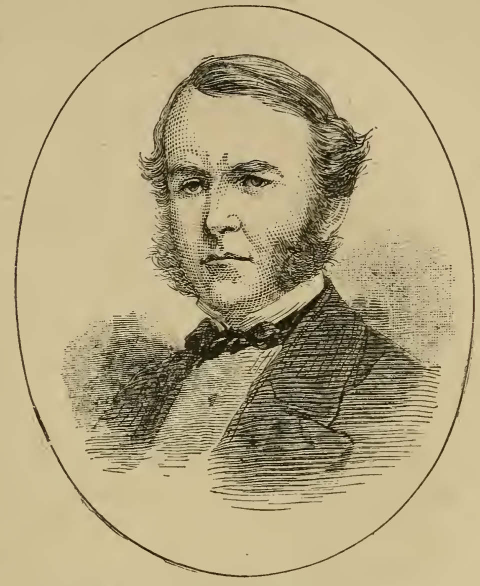
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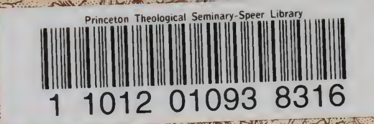
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